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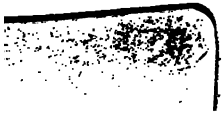

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TRUTH

AND

COUNTER TRUTH:

BY

THE REV. THOMAS RICHEY, D. D.

NEW YORK:
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INTRODUCTION.

THERE are certain fundamental truths of revealed religion which it is impossible to state explicitly without running counter to other truths, as necessary and as well established as themselves. What, in such a case, are we to do? May we receive the one and reject the other? Such is the way of heresy. May we side with the one and neglect the other? That were partisanship. We are to receive both, and to hold to both; this is to prove and test our Faith. The relation of Divine Omnipotence to man's free will is a case in point. God's almighty power is a truth that admits of no question: it is simply to say, God is God. But the Divine Omnipotence has for a counter-truth the fact of man's free agency. This too, is a truth that admits of no question; it is simply to say, man is man and not a machine. Now if we keep the eye fixed exclusively on the power of God, we shall incline towards Fatalism: if, with the Pelagian, on the other hand, we regard man as an absolute cause, we overturn the very foundations of the mystery of grace. It is of Faith to receive both truths: the trial and test of Faith is to *hold to both* positively and without reserve. The

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most we can do, in the way of adjustment, is to use the one truth to correct our *misapprehension* of the other; it is by balancing truth against truth that we are to continue steadfast in the Faith. This, to many, appears a very narrow way. It is a narrow way, but as always, when we prefer faith to self-will, it is the way to liberty. He is a bigot, who, in the spirit of a narrow partisanship, resigns himself wholly to some one truth, or aspect of truth, and refuses to have his extreme views corrected by an opposing truth, although Divinely attested.

The rule now laid down with regard to Omnipotence and free will, holds in the case of nearly all the mysteries of revealed religion; for it is characteristic of them all that it is to a binne or complex, and not to a simple article of belief our assent is asked. The Unity of the Godhead, for example, is, as a truth, absolute and unqualified; at the same time, we must remember that the *manner* in which the One Godhead exists is not such as to forbid a plurality of persons in it; and *vice versa*, the notion of plurality is *not* such as to militate against the Unity of the Divine substance. We are neither "to confound the persons," nor "to divide the substance." We are taught to believe, in like manner, that in the person of our Lord Jesus Christ, the perfect Godhead exists; yet the manner of its existence is not such as to swallow up, notwithstanding its glory, the proper humanity; there is a perfect Humanity, yet it is not such as to exclude, notwithstanding it weakness, the perfect Godhead. The instances *of similar contradictions*, in connection with revealed mys-

teries, are manifold. How is the doctrine of justification by faith to be reconciled with a judgment according to works? How is the Bible, written by fallible men, the very word of God? How is the Church, at the same time the Bride of Christ, and yet a harlot? In these and kindred questions we have truths so related, that the very statement of the one involves a contradiction of the other. What are we to do? The part of true wisdom is to acquiesce in the conclusion, that man is not the measure of all things: while it is all-sufficient for the conduct of life under its present conditions, the moment Reason attempts to rise above the finite into the region of the infinite, it meets with contradictions which to deny were madness, and to acknowledge to ourselves waiting with patience the time when we shall know no longer in part is to be truly wise.

But in making the confession that there are things in revealed religion which we cannot reconcile, do we admit that all such antagonisms are of the nature of LOGICAL contradictions? Most assuredly not. *Metaphysical* contradiction is one thing, *logical* contradiction another. I am not able to think a beginning of time—a time when there was no time—but am I on that account to believe in the eternity of matter? I know it to be a fundamental condition of thought that every event must have a cause; how then can I reach the idea of a First Cause? I believe in the infinite; but it is in vain I try to grasp it by adding finite to finite. Omnipotence is an essential attribute of the divine nature. Infinite power can know

no bounds, and yet Omnipotence has a limitation in the fact of man's free will. All these are instances of metaphysical contradiction. The difference between a logical contradiction and what in philosophy is called an antinomy of the reason, or in religion a mystery, is that in the one case we have two propositions which we know cannot be reconciled, and one of which must therefore be false, while in the other there are two propositions that appear contradictory when they are brought together, although each can be separately shown to be true. "A contradiction requires a confession of positive error; whereas an antinomy only suggests a sense of the imperfection of our understanding, which can comprehend two opposite results, but not the mode of reconciling them." *

The narrow way is, after all, the way of liberty. The history of the Church abundantly proves this. Not the least instructive chapter of that history is the history of heresy. It is wonderful (if aught can be deemed wonderful where the Spirit of God rules and guides) with what an impartial hand the Church in every age holds the balance of truth. Nestorius and Eutyches both began as defenders of the Faith; but led away by their own ardor, they failed to weigh truth against truth, and so they were cast forth. And even in her relation to her more favored children, the Church has never permitted herself to become the patron of mere schools of opinion, while she has tolerated them within her pale. With all

* Thompson's Bampton Lectures, p. 121.

her indebtedness to St. Augustine, she has never become the advocate of absolute Predestination. She has rejected Pelagius from among the number of her teachers, yet she has continued to assert the freedom of the human will; always maintaining the necessity of an Atoning Sacrifice for the remission of sins, she has never espoused the legal view of the mystery of Redemption; true to her mission as "the Witness and Keeper of Holy Writ," she cannot be said to have any theory of Inspiration, and is free from the charge of Bibliolatry; constantly affirming the doctrine of Original Sin, she condemns the notion of "total depravity" as heresy.

SIC SIT SEMPER.

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"THE peculiarity of the Catholic doctrine, as contrasted with the heresies on the subject of the Trinity, is that it professes a mystery. It involves not merely a contradiction in the terms used, which would be little, for we might solve it by assigning different senses to the same word, or by adding some limitation, (e. g., if it were said that Satan was an angel and not an angel, or man was mortal and immortal,) but an incongruity in the ideas which it introduces. Not indeed ideas directly and wholly contradictory of each other, as "*circulus quadratus*," but such as are partially or indirectly antagonist, as perhaps "*montes sine valle.*" To say that the Father is wholly and absolutely the one infinitely—simple God, and then that the Son is also, and yet that the Father is eternally distinct from the Son, is to propose ideas which we cannot harmonize together; and our reason is reconciled to this state of the case only by the consideration (though fully by means of it) that no idea of ours can embrace the simple truth, which we are obliged to separate into portions, and view it in aspects, and adumbrate it under many ideas, if we are to make any approximation towards it at all; as in mathematics we approximate to a circle by means of a polygon, great as is the dissimilarity between the figures." NEWMAN, *apud S. Athanasius' Treatises against Arianism.*

THE TRINITY IN UNITY.

WHAT is it that the believer in the Catholic dogma of the Trinity receives, when with the whole Church from the beginning, he makes confession of Three Persons in the One Everlasting Godhead? Does he, as the opposer of the doctrine affirms, hold, that three is one, or that one is three? Most assuredly not! That were a logical contradiction, and, therefore, impossible to be received. What he does profess is, that in the One *Essence* of the Godhead there are Three *Persons* subsisting. The Faith is not, that one substance is three substances, nor that one person is three persons; but that in the *Essence* of the Godhead which is *One*, there are certain *real distinctions* by virtue of which the Father is not the Son, and the Son is not the Father, and the Holy Ghost is discriminate from Both. Whatever be the nature of the difficulty then connected with the mystery of the Trinity, it is not, it will be observed, that we are asked to receive a logical contradiction. For surely (the remark is Arbp. Whately's) we may without *logical* contradiction believe, that what is three in *one* sense, may in *another* sense be one. Person and Substance are not one and the same thing; as terms they are neither indentical nor coextensive; so that it cannot be fairly charged that

what we affirm of one is necessarily predicated of the other.

Moreover, it is but fair that the defender of the Dogma be allowed to plead against the objector the poverty of language, when applied to so great a mystery. It is well known that the word person, when used to denote the relations in the Godhead, has not the same signification as when applied to men. Person, in its ordinary application, implies the antecedent conception of a species, which is for the moment determined into a single incommunicable modification of being. But the notion of species has no application in the case of that one Supreme Essence, Which, according to the Catholic faith, belongs to each of the Persons in the Godhead. It is one and the same Essence that belongs to Each. The most that the Church in her use of the word Person intends, is, that the distinctions in the Godhead, by whatever name they may be called, are real and eternal distinctions; not relative nor temporal. The history of the word, from its first introduction in the West, proves this. The Catholic faith is not, as some who wrest the Scriptures, teach, that God appears at one time in the character of Father, at another time as Son, and at another as Holy Ghost: but that these distinctions, which Holy Scripture reveals in connection with the method of human salvation (i. e., economically), are eternal distinctions anterior to any relation of Godhead to created life.

What then (to return), is the difficulty connected with the reception of the mystery of the Trinity? It is

not, we repeat, that we are asked to receive a *logical* contradiction. The difficulty is sheer inability to comprehend a mode of existence in which the two counter-truths of Unity and Plurality are so combined that the Essence which is One shall not be divided, nor the Persons confounded.

The most we can positively say on the subject of the Divine indwelling is this: while it cannot be held that either term does or can affect or diminish, even in the least degree, the truth affirmed by the other, yet each does of necessity affect, in a negative way, the *manner* in which the other is to be held. The Unity of the Godhead is to be held absolutely and without qualification; at the same time, we are to receive it, that the manner in which that one Godhead exists is *not* such as to forbid a plurality of Persons in it: and *vice versa*, the *real* plurality of Persons is *not* such as to militate against the unity of the Divine Essence. When the Unitarian pushes the doctrine of the Unity to the extreme of denying every thing of the character of eternal distinctions in the Godhead, he thereby reduces Deity to a mere negation of existence. Infinite Being on the throne of a silent eternity, compelled to dwell forever in isolation apart, is nothing else than Infinite Self-hood doomed to feel the pangs of Infinite want.

The Divine Unity is not to be so held as to lead us to regard the Godhead as an undistinguishable Monad. Generation and Procession are eternal principles in the Divine nature; they involve, as a consequence, the notion

of the Father, the fountain and source of Deity, as *supreme;* and of the Son, as *second* in order and *subordinate* to the Father; and of the Holy Ghost, as *third* and last, and *subordinate* to Both. In speaking of the distinctions in the Godhead, the Catholic Fathers did not fear to assert the *subordination* of the Son to the Father, as Begotten, and of the Holy Ghost to Both, as Proceeding from the Father and the Son. Nor need we fear to use the same language, if the term *subordination* be understood as implying only a *regulative principle of thought*, in virtue of which we are compelled to think of the Father, as First in Order and of None; and of the Son, as Second in Order and Begotten of the Father; and of the Holy Ghost, as Third in Order and Proceeding from the Father and the Son. In like manner, while all the attributes of Godhead belong alike to Each of the Three Persons, yet do we find Power especially ascribed to the Father, Wisdom to the Son, and Goodness to the Holy Ghost. Power belongs to the Father as the origin and principle of Godhead—to the Father accordingly the work of creation as the foundation on which rest all other Divine operations, is ascribed. Wisdom is the peculiar attribute of the Son, as the Word eternally Begotten of the Father. Goodness is ascribed to the Holy Ghost as the dispenser of all Divine gifts, in His eternal Procession the Bond of Love between the Father and the Son.

As we have no reason to fear the notion of subordination, regarded as a *regulative principle of thought*, neither need we hesitate to acknowledge the difference

between the Old and New Testaments in the revelation of the mystery of a Trinity of Persons. The attempt sometimes made to *prove* the doctrine of the Trinity from the Old Testament Scriptures is one that cannot be defended. There are intimations of the complex mystery of God's inner Life in the Old Testament; but no direct proofs. It is a shallow criticism which would explain the use of the plural word Elohim in the very first chapter of Genesis by recourse to Hebrew idiom; such phrases as "Let us make man," "Let us go down," are inexplicable on any other supposition, than that "language submits to a violent anomaly, that she may the better hint at the mystery of several Powers or Persons, who not merely act together, but who constitute a single agent." All this we grant, still it remains true that hints are not proofs. We must not for the sake of argument overlook the principle of gradual development and growth in Divine Revelation. It is not God's way to cast His pearls before swine. He prepares the mind for the reception of divine truth. Hints and suggestions are first thrown out to lead to inquiry; then the truth is disclosed as mind and heart are found faithful to the intimations already given. The revelation of the Trinity in this respect has been aptly compared to the gradual dawn of light which precedes the sun rising; first one flash of light, then another, until at length the full-orbed sun appears above the horizon, shining in the greatness of its strength. "The Old Testament," says S. Gregory Nazianzen, "proclaimed the Father clearly, the Son more ob-

scurely; the New manifested the Son, and indicated the Holy Spirit. The Spirit dwelleth among us at present, making His manifestation more evident to us. For it was not safe, while the divinity of the Father was not yet acknowledged, that the Son should be clearly proclaimed; while that of the Son was not received, that the Holy Spirit should be imposed on us." Nor is the Economic proclamation of the Trinity without its practical value and application. In drawing near to God, it is not wholly a matter of indifference Which of the Divine Persons we shall represent first in thought and Which last. It were blasphemy to imagine that we may approach the Divine Persons indiscriminately, and without regard to any principle of order. The Father, according to Catholic teaching, "is Union, from Whom and Into Whom are the Others." To the Father, accordingly, as the Representative of the Unity of the Divine Essence, and the Motive Cause Whence all things proceed, prayer is to be supremely addressed. So the Third Council of Carthage ruled, in the words "When the priest assists at the altar, he is always to direct his prayer to the Father."

Let it be remembered, in conclusion, that distinction is not separation; the subordination of order is one thing, subordination of nature another. "The Persons of the Godhead," Hooker says, in his own profound and inimitable way, "by reason of the unity of their substance, do as necessarily remain one within another, as they are of necessity to be distinguished one from another, because two are the issue of one, and one the offspring of the

other two, only of three one not growing out of the other. And sith they all are but one God in number, one Invisible Essence or Substance, their distinction cannot possibly admit separation. For how should that subsist *solitary* by itself, which hath no substance but *individually* the very same whereby others subsist with it; seeing that the multiplication of substances in *particular* is necessarily required to make those things subsist apart which have the self same general nature, and the Persons of that Trinity are not Three particular substances to whom one *general* nature is common, but three that subsist by one substance which *itself is particular*, yet they all three have it, and their several ways of having it are that which maketh their personal distinction? The Father therefore is in the Son, and the Son in Him. They both in the Spirit, and the Spirit in both them.

ESSAY II.

THE GOD-MAN.

"Confessing our Lord Jesus Christ to be perfect God, we also assert that He is perfect man, and hath all things that the Father hath, except not-being-begotten; and also all things that the first Adam hath, sin only excepted: that is, a body, a rational and an intellectual soul."

S. JOHN DAMASCENE.

"The doctrine of our Lord's Divinity modifies the truth, connected with His humanity in this way, that He who was both God and man cannot be thought even as man exactly the same as if He were not God."

MOZLEY *on Predestination.*

THE GOD-MAN.

In treating of the doctrine of the Trinity in Unity, we have seen that it is not wholly a matter of indifference, whether we represent first in thought, the Trinity or the Unity. We are to follow the historical order, and put the Unity first; else, we shall be in danger of dividing the Essence, and so of falling into the error of making three Gods. In like sort, when we place before us the person and work of our Lord, and only Saviour Jesus Christ, while we may contemplate apart, and without regard to order, the Godhead and the Manhood, it is the Godhead, not the Manhood, Which, when we have to deal with the relation of the one to the other, we are first to represent in thought. The Catholic Faith is not, that God and man make up one Christ (as if the two natures might be indiscriminately compounded or separated), but that the Godhead took to itself the Manhood in "the womb of the Blessed Virgin of her substance." The full and entire recognition of this truth is essential to a right understanding of the Catholic doctrine of the Incarnation. It is ever to be remembered that the humanity of our Lord Christ never had, nor ever can have, any *personal* existence apart from that act of Self-incarnation, whereby, as *the eternal Son of God*, He took flesh in the womb of the

Virgin. "It pleased not the word and wisdom of God to take to itself some one *person* among men, for then should that one have been advanced which was assumed, and no more, but Wisdom to the end she might save many built her house of that *nature* which is common to all; she made not *this* or *that man* her habitation, but dwelt *in us*." *

The consequences which result from this are manifold, and of vital importance. To speak of our Lord Christ as *a* man, or, with a late writer, to attempt to construct a perfect human life out of the evangelical narrative, is as dangerous as it is pregnant with error. Every word and work of the Son of God, while tabernacling amongst us, is to be regarded, not as the act of the Manhood and the Godhead working together, as when two persons combine for one end, but as the act of the God-man, Who, while subsisting in two natures, was not a human person, but a Divine. To think otherwise, is to rob the life of Christ of all sacramental virtue, and to fall at last into mere Humanitarianism. Every word of Christ is the word of God—His every act Divine; *His* poverty was not mere poverty—*His* hunger not mere hunger—*His* thirst not mere thirst—*His* suffering not mere suffering. The poverty, hunger, thirst, and suffering of the Son of God appeal to us, not in virtue of our sympathy with His humanity, only or chiefly: they are the poverty, hunger, thirst, and suffering of the Eternal Word; and because they are so, they have a virtue peculiar to them-

* Hooker.

selves, a character altogether *sui generis.* In each, and all, there is a *supernatural* element, which must forever separate them by an infinite distance from the sufferings and trials of any mere man; and, since they are supernatural, they are also *sacramental.* Did I affirm that poverty borne by One who is God's own Son was thereby made Divine, I could not be accused of rhetorical exaggeration; but when I assert that poverty voluntarily undergone by the Son of God was thereby sanctified, and elevated into a condition of moral supremacy over all the grandeur and wealth of the world, I thereby make affirmation of a distinct and tangible truth, which none may gainsay or deny. And so with all the acts of Him who assumed our humanity that He might, by uniting it to His Divinity, make it the instrument of moral deliverance for a world lying in wickedness. Birth, childhood, manhood, toil, death, are events at all times full of interest—in the least of all, they are moments of vast importance: but when we try to grapple with the mystery, that it was the Maker of the world who was carried for nine months in the womb of the Virgin—when we think that it was the Only Begotten Son of God, begotten before all worlds, who advanced in "wisdom and stature"—when we recall the miracle of the tribute money, drawn from the depths of the sea, and then ask ourselves why the Sovereign Lord and Possessor of all things should have been willing to labor for His daily bread in the shop of a carpenter—if we believe in Him who *cried,* "*Lazarus* come forth," and not many days

after, died the death of a malefactor, then are we bound to believe with the Church in all ages, that

"He hallowed birth, by being born,
And conquered death, by dying."

The birth, and growth, and development, and labor of the Son of God, are no *common* things, which can be measured by the rule of any ordinary or extraordinary standard of human merit; but, as Irenæus taught long ago, every age and condition of life thereby was sanctified and made meet for union with Divinity. Or, as another has said: "The consummation and abiding of the spirit passed through to us also, having taken its beginning through Christ, and in Christ first, as man, anointed and sanctified, though by nature God, as He appeared from the Father, Himself with His own spirit, hallowing His own temple, and the whole creation made by Him, and whatever *admits* of being hallowed." *

Hence, in every event of the mysterious economy of the life of the son of Mary, the Catholic Church teaches us to see a sacramental mystery. The supernatural birth of the Son of God is the sacramental seal and pledge of our regeneration; His tabernacling in our flesh has made the flesh capable of a perfect obedience; His passion has endued Christian pain and suffering with an atoning virtue; in His resurrection and ascension we are seated with Him in the heavenly places, and are made partakers of the outpouring of the Spirit upon Him; the power that worketh in *us*, whereby we are made one with Christ the head, in all

* St. Cyril.

things, is no mere remembrance of a defunct past, nor the mere force of a human will stimulated to action by His example; it is a living, quickening, energizing power, communicated unto us as members of His body, through the eternal Spirit, whereby His life becomes our life, and gives to us the pledge and foretaste of immortality, not by way of promise, but in "earnest," if only we continue to abide in Him, and make the laws of His being the laws of our being. This Christ is our exemplar, because He is our life, and He is our life because His divinity has transformed and deified His humanity, and made it a source of life to all generations for evermore.

It is only when we keep continually before us the mystery of the "theandric operation," that we are to understand aright the nature and office of the Son of God in the work of our Redemption. Albeit our Lord Christ was not a human person, yet He had a human will. He desired what we desire; He shrank from whatsoever we shrink from. Fame, Honor, Power were all to Him, as to us, objects worthy of regard. He shrank from privation, and reproach, and pain even with a more intense shrinking than we do. To Him in all these things, temptation was possible, even as to us; but sin was impossible, because of the union of Divinity with humanity; His human will was under the control of His divine will—"He was tempted, yet without sin." "The good beginning which the first Adam forfeited found in Him a new indestructible reality, and—because He was exalted—its *conclusive perfection.* For the presence of God in the first

Adam, which by his free agency was to have established itself into a *unio negativa*, was capable of being lost; but in the second Adam, Godhead and manhood have entered by a free agency of the Logos into the position of indissoluble *unio personalis*. The appropriation of the human nature, through the Logos, and this impropriation of the Logos into the human nature, became the inviolable power of a new humanity, which has in the God-man the creative principle and the superabundant archetype of its growth." * And not only so, but on the union of Divinity with humanity in the one person of the Son of God depend the Mediation and the Everlasting Priesthood of our Lord. Not only was it impossible that Christ should fail in the work once begun, but as He is One with God through His divinity, and with man in virtue of His humanity, He becomes thereby "the bridge that spans the immeasurable abyss between the incorruptible God and corruptible man." The Eternal Spirit, i. e., His heavenly and immortal nature, gives to the offering once made upon the cross an infinite value, whereby His blood is as powerful now to atone for sin, and to cleanse from guilt, as upon the day when it was shed once for all, upon the Cross. It is the same Eternal Spirit which makes Jesus to be an everlasting high-priest, who has power to keep open continually the door of access to the Divine Presence, and to present us with acceptance before His Father in Heaven.

Never, then, may we separate the Divinity and the hu-

* Delitzsch's Biblical Psychology, p. 362.

manity: when we represent to ourselves the person and work of Christ, the Godhead must ever rank first in our thoughts. To say with the writer of the "Christ of History," * that the Godhead joined itself to Christ, or entered into Christ, is to renew the heresy of Apollinarius. The humanity of Christ never had an existence apart from His divinity (it was never "self-subsisting" †) but from the moment of its conception was assumed by and taken into Godhead. On this depends as well the perpetuity of their union, as the pledge of the redeemed that they can never fall away from the state of glory. Made one with Christ, as Christ is One with the Father, in the glory that He had with Him before the world was, the whole Church is bound to Godhead in an indissoluble bond, never to be broken.

But if, to guard against a growing Humanitarianism, we must take care to assign its proper place to our Lord's Divinity, we are no less bound to hold intact the truth of His humanity. Indeed, it will be found that just as the distinction of persons in the Godhead, so far from militating against the unity and simplicity of the Divine Essence, makes most of all for the ineffable Oneness, and absence of all composition in the Godhead, so in the mystery of Christ, the assertors of the Godhead have ever been the most jealous defenders of the integrity of the manhood. Against Apollinarius we find the Catholic Fathers maintaining that it was necessary Christ should assume a reasonable soul, as well as a human body, otherwise the

* Dr. Young. † S. John Damascene.

intellectual part of man's nature could not have been redeemed. S. Cyril contends that "the increase in wisdom and stature is recorded in Scripture in order to show that our Lord was truly born of our substance."

Against the Monothelites the Church contended that in Christ there were two wills and two operations, but that these never contradicted each other in Him. The sensitive appetite, though it shrank from pain, was yet in perfect subjection to the rational will, and that was in perfect conformity to the Divine will.

Again: in assuming human nature, we are taught that the Word had to assume the defects incident to it, such as the capacity of suffering, hunger, thirst and pain. "Surely he hath borne our griefs, and carried our sorrows." These He assumed of His own will, to give us an example of virtue, to show that He was true man, and to satisfy for us in every kind of sorrow and pain." * But "of those things," as S. Leo reminds us, "which the deceiver had brought in, and which man, being deceived, admitted, there was not a vestige in the Saviour; nor did it follow from His submitting to a fellowship in human infirmities, that He became a partaker of our transgressions." He took on him the form of a servant without the defilement of sin, exalting what was human, not lessening what was divine; for that "emptying of Himself" † whereby the Invisible made Himself visible, was the "condescension of pity, and not the defect of power." ‡

* Forbes on the Nicene Creed, p. 190–1.

† *Phil. ii. 7.*

‡ *S. Leo* in Nativitate Domini, Serm. 23.

There are two errors regarding the nature and person of our Lord and Saviour Jesus Christ, against which in the present day we need to be on our guard:—

1st. That critical spirit (the result of an infirm grasp of our Lord's divine personality) which assumes to sit in judgment on our Lord's words and actions, as if a mere man, and not of God made man. *He* is commended and approved, who is the great God of heaven and of earth!

2d. The secret Eutychianism which destroys the reality of our Lord's humanity. The nature once assumed, is His for ever. He took it not to cast it aside when the work of our Redemption was finished, but to glorify it, and to carry on the work of Mediation in it. It is through the humanity of Christ that we have access to the Godhead; not to the Father only, but to the Godhead of the Son, and of the Holy Ghost. *

* See Knox on the Mediatory Character of Christ, vol. 2, p. 272.

ESSAY III.

JEHOVAH AND AZAZEL:

THE DOUBLE RANSOM.

...." Although by right of simple nature the might of God is the wisdom of God, yet as to the appearance the Lord overcame the devil, not by power but by reason; for the devil himself, by overthrowing in us that root of our first parent, as it were *rightfully* held man under his thraldom, who, whilst he was created with free will yielded consent to him, when he prompted what was unjust. For when created to life in the freedom of his own will, he was of his own accord made the debtor of death."

S. Gregory, *Moral. in Job.*

"For according to that fulness of time which the inscrutable depth of the Divine counsel ordained, the Son of God took on Him the nature of mankind in order to reconcile it to its Maker, that the devil, the inventor of death, might be conquered through that very nature which had been conquered by him. And this conflict, which He entered upon for our sakes, He waged upon a principle of great and wondrous *equity;* inasmuch as the Almighty hourly does battle with that most cruel enemy not in His own majesty, but in our lowliness, opposing him by the very same form and the very same nature, which shared indeed in our mortality, but was free from every kind of sin."

S. Leo the Great, *Serm. in Nar.*

THE DOUBLE RANSOM.

THE Christian Church, for a thousand years at least, believed that the ransom which Christ gave for man's Redemption, He paid to Satan and not to God. S. Anselm was the first to question the received belief, and to suggest an opposite: since his day the notion of a debt due to Satan has been regarded as puerile, if not as altogether absurd. That a believer in the doctrine of development should set aside the teaching of the first ages of the Faith for theories of a later date, is not to be wondered at; but it is difficult to reconcile the total rejection of a primitive belief, with the position of those whose ultimate appeal continually is to the doctrines and practices of the first seven centuries. Is it not, then, worth the inquiry if something, after all, may not be said in defence of an opinion which has the sanction of such names as Irenæus, Tertullian, Origen, S. Leo, and the Master of the Sentences?

And first: Is there any thing in Holy Scripture to warrant the notion of a ransom paid to Satan? It is admitted by all that the ceremonial of the day of atonement was in an especial manner typical of the mystery of Redemption. Now it will be remembered that it was

the custom of the Jews on that day to offer two goats for a sin-offering; the one was consecrated to Jehovah for the service of the altar; the other was sent away into the wilderness to Azazel. But who was Azazel? And how is the wilderness opposed to the altar? Azazel, according to Jewish tradition (and the latest expositors concur in the opinion), was the name of the chief of the evil spirits, who had his habitation in the waste places of the wilderness. Azazel, in the sacred text stands over against Jehovah, and claims a share in the offering of the "awful day." But what share? The answer to this question involves an examination of the Scriptural view of Satan's right and power over fallen man.

2d. It is clear that Holy Scripture does acknowledge the empire of Satan to be a veritable power; it represents the enemy as possessing a right over man, and as permitted to urge his right before God. Why Satan was permitted to establish an empire over against the throne of God—why God consents to acknowledge his right over His own creature—why He should allow him to appear before Him as an accuser, and to defend his right at His bar? these are mysteries we cannot fathom. We have here one of those limitations to God's Almighty Power, which, as in the case of man's own free agency, we must believe in if we would not turn the whole history of Redemption into a farce. We know and believe, on the authority of Scripture, that the good will ultimately overcome the evil; even now, we are sure that God reigneth, *and that all* things work together for good to God's

elect; but this belief in no way conflicts with an acknowledgment of the empire and dominion of one who is a "prince," and a "ruler," and a "strong one armed," who keeps a "palace," and the gates of whose kingdom are the "gates" of death. If the power of Satan be not an absolute power, it is all but absolute; his right over man, if not a legal right, is an acquired right; and this is most certain, that both his power and his right are admitted of God, as well as that in overcoming his power, unjustly acquired as it was, and in seeking to rob him of his right, God does treat Satan as an equal, and wins the victory, not by the exercise of His omnipotence, but by condescending as man to give him wager of battle. That it should be so is a great mystery, which we can only reconcile with our belief in God's power and goodness by keeping in mind that other mystery, the relation which God bears to his own creature's will.

3d. The teaching of the Old Testament regarding Satan, is confirmed by the facts our Lord's own life, and the testimony of the New. The type of "the scape-goat" (as we translate it,) was fulfilled, in part, at the very beginning of our Lord's ministry, when immediately upon His baptism, Jesus "was driven by the spirit into the wilderness to be tempted of the Devil;" but it received its complete fulfillment on the night of the Betrayal, in that "hour" when "the power of darkness," with Judas as its instrument, gained possession (so to speak,) of the person of the Sacred Victim. The New Testament re-

cognizes a double offering, just as the Old does. Jesus is said to give Himself (δοῦναι) as a sacrifice for the sins of the world to God the Father; but He is also said to surrender Himself up (παραδιδόναι) into "the hands of wicked men, as a sacrifice to their evil passions and hellish lust."* The sufferings and death of the Son of God were permitted, nay determined, by the knowledge and fore-counsel of God; but the hands that crucified Him were wicked hands, the "power" that triumphed in that hour was the "power of darkness." The theology which represents the Eternal Father as the executioner; and speaks of Almighty God as taking pleasure in the dark deed of wicked men, is a theology at variance with the whole system of Catholic teaching. It is true that the sufferings of the Cross were foreknown and predetermined of God; but it is not true, that God had any part in, or consented to, that deed of shame. Nature veiled her face, and was convulsed at the sight; the agents in that fearful drama were "devils and wicked men." Rather, was it an act of love inexpressible, that God should give up His only begotten and well-beloved Son into the hands of the wicked one to pay the debt of human nature, and to suffer for our sakes: never was the Philanthropy of God more clearly manifested than in that hour.

Now it is this side of the mystery of the Atonement, which the teaching of the early Fathers sets before us, *in the* notion of a ransom paid to Satan. In their view

* *See Freeman*, Principles of Divine Service, vol. 2, p. 242.

Satan's right was of the nature of a just claim, since man of his own free will had become his servant; it was a right which God Himself consented to acknowledge, for had He not made man free to choose between Himself and His archangel? It was a right, moreover, which was not to be set aside by an act of mere power, but must be met by the Son of God becoming man, that as man He might suffer and die in man's behalf. In no other way (on the ground of moral necessity) could God deliver man from the captivity in which he was held, and into which he had sold himself. Two great truths are clearly brought out in the Patristic method of dealing with the mystery of the Atonement: 1st. The reality of Satan, and the nature of his power; 2d. The Philanthropy of God in giving His Son to die for man. It is in the clear apprehension and manifestation of these two truths that the modern theory of Atonement fails. Satan is nothing, or next to nothing; the contest is not between Satan and God, but between man and God. The power of Satan over man; his agency as the origin and minister of death; his right to his own—these truths, which in Patristic Theology are never lost sight of for a moment, are seldom or ever touched upon by modern writers on the Atonement. The justice of God holds the same place in Modern Theology which the right of Satan held in Patristic teaching. When S. Augustine speaks of Divine Justice in connexion with the Atonement, it is (the words are Dean Jackson's) "as giving the devil his

due."* As now represented, Divine Justice has only to do with punishing guilty man. In the view of the Fathers, man was outwitted, betrayed, overcome: he was the object of the Divine compassion therefore, and a subject of redemption. In undertaking for man, God acknowledges Satan's right; for man must be made to know and feel what sin is, and the nature of its consequences. But beyond this, Divine Justice does not go either in the discipline of the law, or in the economy of the Incarnation. The wrath of God is reserved for the day of wrath and perdition of ungodly men, when vengeance will take hold, first of all, of Satan, and after that will be poured out upon all those who have proved themselves to be his by their unbelief and impenitence. The notion that Christ in His sufferings had to endure the pains of hell by way of legal ransom; or that in offering Himself upon the Cross, He was an object of Divine wrath (otherwise than as He was given over into the hands of Satan for mysterious ends connected with the economy of the Incarnation), has no place in Catholic Theology. I cannot then regard the idea of a ransom paid to Satan as a puerile conceit. Carefully weighed, it will be found to contain within it the elements of that counter-truth, which the modern theory of Atonement for

* "So infinite was the justice of our gracious God, that even whilst He shewed His mercy and loving kindness towards us, He did vouchsafe to give (as we say) the devil himself his due, and to observe the law of arms or duel with this prince of rebels, his subject by right of creation, but professed enemy by resolution." Vol. 7, p. 345.

the sake of logical consistency has been disposed to reject; and in the rejection of which, it has obscured the Philanthropy of God, and brought division into the secret dwelling-place of the Godhead itself.

ESSAY IV.

PREDESTINATION AND FREE WILL.

"St. Austin repeatedly declares the conciliation of the foreknowledge, predestination, and free grace of God with the free will of man, to be "a most difficult question, intelligible only to a few." Had he denounced it as a fruitless question, and (to understanding) soluble by none, the world might have been spared a large library of acrimonious and resultless disputation. This conciliation is of the things to be believed, not understood. The futile attempts to harmonize these antilogies, by human reasoning to human understanding, have originated conflictive systems of theology, divided the Church, and, as far as possible, divided religion."—Sir William Hamilton, *Essays*.

PREDESTINATION AND FREE WILL.

THE relation between God's sovereign will and man's free agency, is a problem with which reason in every age has grappled, and which to this day it has failed to solve. If the power of God be absolute, how can man be free? If man be free, how can God be absolute? Not to believe that there is neither bound nor limit to God's sovereign will, is to rob Him of His Omnipotence; to deny that man is free to follow the bent of his own will, without let or hindrance, is to rob him of all sense of moral responsibility.

Holy Scripture asserts equally both propositions, and it makes no effort to reconcile them. For as many times as it says God hardened the heart of Pharaoh, it declares Pharaoh hardened his own heart. It bids us "work out" our "own salvation with fear and trembling;"* at the same time it tells us, "it is God that worketh in us, both to will and to do, of His own good pleasure." All attempts at harmonizing these contradictory statements are vain; nor is the Church called upon so to do. The Bible is not a book of morals; nor is the

* Phil. ii. 12, 13.

preacher required to sit in the chair of Ethics. I do not say morality is not taught in the Bible (God forbid!); nor do I say that the preacher is not bound to inculcate moral precepts. What I do affirm, is, that moral teaching is not the *primary* object of Divine revelation. Whatever the Bible contains of the first principles of morals, is not taught there in a *scientific* way, but is mingled up with subjects of a totally different kind. The Ten Commandments have no more claim to be regarded as an abstract code of morals, than the first chapter of Genesis has to be a scientific exposition of the fundamental principles of Geology. All appeals to the Bible on abstract questions, either of philosophy or natural science, is simply a wresting of the Scriptures to purposes foreign to that for which they were intended. The Bible was given to the *Church* for the guidance and instruction of her children in all things necessary to salvation. Holy Scripture, accordingly, takes for granted the principle of Faith in those to whom it speaks. It does not propose to satisfy the curiosity of the Reason by making plain the deep things of God. What it does propose, is to aid Faith in its conquest over the world, the flesh, and the devil. The Bible does not address itself to the world (*i. e.*, to man in the state of nature), but to the heirs of salvation, who are within the covenant of grace. What is there then, in the story either of Pharaoh or of Jacob, which can disturb the earnest and devout mind; or have any other effect than to minister joy and comfort *to the saint?* Is it not the part of true Faith to be-

lieve that all events of life, good and bad together, are in the hands of God; and while so believing, does it not, at the same time, fulfil cheerfully its daily task? If it have fear, it is lest it may leave any thing undone in working out the work of its own salvation. Who has any difficulty in reconciling in practice his belief in God's Omnipotence, as Sovereign Ruler and Possessor of all things, and diligence in whatever may be his earthly calling? Whether we regard Pharaoh, then, in the light of the ruler of the darkness of this world, or as a type of the oppressor, who seeks to crush beneath his heel the Church and people of God, the moral is the same. It may be the malice of the wicked one; or it may be the evil wills and passions of men, set in array against us, but in either case it is of faith to believe "the Lord reigneth!" Or is it the story of Jacob? The moral is plain. Natural goodness of heart will not excuse the selling of the birthright for a mess of pottage. We may have many weaknesses and many faults; but he who has respect like Jacob and Moses to the recompense of reward, who esteems the blessing of Almighty God above riches, shall assuredly triumph in the long run. The election runs not in the way of nature, but according to a hidden mystery of grace. As for the moral questions connected with the history of the brothers, they lie wholly in the background (God is Judge!); they affect not Faith's lesson against tampering with covenant privileges. Faith, I say, finds no difficulty; the lesson taught is of value to the *Christian, not less* than to the Jewish teacher, pro-

vided only, he address himself to the Faith which apprehends God's covenant mercy, not to the Reason which cavils at, and questions the ways of God. The same holds good with regard to other portions of the sacred history, where the election of God seems to conflict with our moral sense. The question mooted in the case of Jael, whether, under any circumstances, deceit may be practised, and human life be taken away, is a moral question which may be left to the teacher of Ethics to settle. Jael is set before us, not as an ethical puzzle to solve, but as an example of holy zeal to imitate. It may be that her zeal was a blind zeal, and, as in the case of Jacob, it may admit of a question, whether the means taken to secure the end were what they ought to have been. Nevertheless, it was a zeal that burned against the tyranny of Israel's oppressor, and as such was accepted of God to set His people free. At the best, zeal is a blind virtue; but at the worst, it is better than coldness and utter indifference. Let it be clearly understood then, that it is not the object of the Bible to solve moral problems, or to set at rest the anxious longings of the Reason after a more perfect knowledge. If, in addressing itself to Faith, Holy Scripture takes for granted the facts of man's moral nature, as it does the facts of history, or of natural science, it is in vain we go to the Word of God to indulge a desire after speculative knowledge, which it never intended to gratify.

Thus far with regard to the relation which Holy Scripture bears to questions of morals; and now, as to the

doctrine of Predestination and Free-will in themselves considered. Without any wish to derogate from the authority which the name of S. Augustine so justly carries with it, it may be asserted that he and his followers have pushed the idea of Divine Omnipotence to a dangerous extreme. While they theoretically admit the freedom of the human will, they virtually deny it; for they do not in their system give it a place, as a counter-truth, pure and simple, to the Divine Omnipotence. They were accustomed to reason from the premiss of God's Almighty Power, as an absolute truth which admits of no limitation; and so they opened the door to Fatalism, and as experience has proved, to Antinomian license and excess. But if the extreme of Augustinianism be dangerous as the exaggeration of a great first truth, Pelagianism, the error of the counter-truth, is to be utterly rejected as involving consequences more fatal still. While we are conscious of a sense of moral freedom, we feel constrained to cry out, "To will is present with me; but how to perform that which is good, I find not." * Man is still man, not, as Luther has asserted, a devil; but he lives in his own world a prisoner in bonds. We carry about with us dim recollections of a high original; we are possessed with inordinate longings for an immortal state; but whether we look back or before, the conviction of some dread catastrophe comes between; we feel that we have been involved (how or whence we know not) in a world-ruin that is hopeless, unless some One greater and mightier

* Rom. vii. 18.

than ourselves come to our deliverance. All this—the fact of the Fall, and as a consequence the need of a Deliverer—Pelagianism, in contending for the absolute *autonomy* of the human will, denied; and in the denial struck a fatal blow at the very foundation of revealed religion.

I would not be understood as speaking of the great controversy of the 5th century as an idle controversy; or as if we were to put on a par the great Doctor of the West, and the western Arch-heretic. Not so. The Church owes an inestimable debt of obligation to Augustine as the teacher of Grace: while she has always tolerated and even cherished a belief in the dogma of Predestination, she has absolutely rejected the Pelagian notion of the freedom of the will as at variance with the whole mystery of the Gospel. There is a difference, as we have already seen, between the truths which, in the reception of a Divine Mystery, we are called upon to hold conjointly. The leading truth may be held independently of its opposite, without grievous error; but the counter-truth cannot be made the basis of a system without the most dangerous consequences ensuing. The Jews were able to hold the doctrine of the Divine Unity, irrespective of a Trinity of Persons in the Godhead; but to acknowledge a Trinity without a belief in the Unity would be deadly Heresy. A true belief in the Divinity of the Son of God is compatible with imperfect or even erroneous views of His Humanity; but Humanitarianism is utterly inconsistent with any saving belief in the Mystery of the Incarnation. The Church herself supplies the best Antidote to

the speculations of S. Augustine in the practical teaching of S. Chrysostom.*

I cannot better close the whole subject than in the words of a writer † to whom I owe a debt of obligation, which I would take this opportunity to acknowledge: "Had men perceived, indeed, more clearly and really than they have done, their ignorance as human creatures, and the relation in which the human reason stands to the great truths involved in this question, they might have saved themselves the trouble of this whole controversy. They would have seen that this question cannot be determined absolutely, one way or another; that it lies between two great contradictory truths, neither of which can be set aside, or made to give way to the other; two opposing tendencies of thought, inherent in the human mind, which go on side by side, and are able to be held and maintained together, although thus opposite to each other, because they are only incipient and not final and complete truths;—the great truths, I mean, of the Divine Power on the one side, and man's free-will, or his originality as an agent, on the other. And this is, in fact, the mode in which this question is settled by the practical common sense of mankind. For what do the phrases employed in ordinary conversation and writing upon this question—the popular and received modes of deciding it, wherever it incidentally turns up—amount to but this solution? Such

* See Hagenbach's History of Doctrines, Vol. 1., p. 316.

† *Mozley on Predestination.*

phrases, I mean, as that we must hold man's free-will together with God's fore-knowledge and predestination, although we do not see *how* they agree; and other like formulæ. Such forms of language for deciding the question evidently proceed upon the acknowledgment of two contradictory truths on this subject, which cannot be reconciled, but must be held together in inconsistency. They imply that the doctrine of predestination and the doctrine of free-will are both true, and that one who would hold the truth must hold both. The plain natural reason of mankind is thus always large and comprehensive; not afraid of inconsistency, but admitting all truth which presents itself to its notice. It is only when minds begin to philosophize that they grow narrow,—that there begins to be felt the appeal to consistency, and with it the temptation to exclude truths. Then begins the pride of argument, the ingenuity of construction, the "carrying out" of ideas and principles into successive consequences; which, as they become more and more remote and leave the original truth at a distance, also carry the mind of the reasoner himself away from the first and natural aspect of that truth as imperfect and partial, to an artificial aspect of it as whole and exclusive. While the judgment, however, of man's plain and natural reason on this question is a comprehensive one, men have, on this as on other subjects, left the ground of plain and simple reason for philosophy; and in this stage of things they have adopted man's free-will, or the Divine Power as favorite and exclusive truths, and have erected

systems upon them. The Pelagian and Augustinian Systems are thus both at fault, as arising upon narrow, partial, and exclusive bases. But while both Systems are at fault, they are at fault in very different degrees and manners; and while the Augustinian is only guilty of an excess in carrying out certain religious ideas, the Pelagian offends against the first principles of religion, and places itself outside of the great religious ideas and instincts of the human race."

ESSAY V.

FAITH AND WORKS

"THAT we are 'justified by faith,' S. Paul tells us; that we are also 'justified by works,' we are told in my text; and *both may be true.* But that this justification is wrought by faith without works, 'to him that worketh not, but believeth,' saith S. Paul; that this is not wrought without works, S. James is as express for his negative, as S. Paul was for his affirmative; and how both these should be true, is something harder to unriddle. . . . Now which of these says true? Certainly both of them; but neither of them has been well understood; insomuch that they have not only made divisions of heart among the faithful, but the one party relies on faith to the disparagement of a good life, and the other makes works to be the main ground of our hope and confidence, and consequently to exclude the efficacy of faith."—BP. TAYLOR, *Sermon on Justification.*

FAITH AND WORKS.

S. PAUL AND S. JAMES.

How are we to deal with the difference between S. Paul and S. James on the subject of Faith and Works? We answer with Bp. Bull:—the question is not to be treated as if it were an abstract one, but is to be solved by a consideration of the time and circumstances when the two Apostles wrote. S. Paul, when he entered upon his Mission, found himself in conflict with the legal spirit of contemporary Judaism. He well knew (for had he not experience of it in his own self?) what that dry, servile, selfish religion of the Pharisees was at heart, that obedience to the letter without the spirit, which makes every thing written, great as well as small, of the same obligation, strict in the tithe of Mint and Anise and Cummin, while it neglects the weightier matters of the law. Against such a wretched self-working mechanism S. Paul protests, and seeks to establish in its place that vital principle of true Goodness, which the Gospel was created to impart, and of which Christ Jesus is the living Source. To the Jew, proud of what he was and what he *did*, *boasting* of his lineage and his inheritance,

strict in the observance of Sabbaths, and Sacrifices, and Ceremonies, S. Paul declares that all in which he trusted, however good and holy in itself, could not impart new moral powers, nor make a man righteous within. The "law of Commandments in ordinances" had no power to cleanse the conscience, or to quicken and renew the heart. This only Christ could do: and to Him, the Righteousness of God, the sinner must look if he would be healed. The Apostle therefore set himself to urge the acquisition of the central, vital principle of a true righteousness, without regard to any other object. Nay, not only does he press Jew and Gentile alike (both condemned by the law) to seek for, and look to, the righteousness of God in Christ without regard to their own former condition, whether good or evil; but he bids them lay hold upon it as the one thing needful, without giving themselves any concern about the duties and obligations which were to follow; not that these things in the eyes of the Apostle were of little value (God forbid!), but because they could be more surely attained by coming in the exercise of a living faith to Him, Who in His life and death was perfect Righteousness, rather than by making them matters of immediate consideration and pursuit. If the favour and acceptance of God be the object sought, it is to be gained not by the works of the law, now forever abolished, but by the living surrender of body, soul, and spirit up to the obedience of Christ, and *by seeking* a vital union with Him Who alone is acceptable *with the Father*. What S. Paul means by "works,"

then, is plain: it is "dead works," not "good works," he holds in despite. What he means by "Faith" in opposition to "Works" is also plain; it is not a dry, scholastic knowledge of doctrines and religious tenets, but a living apprehension of a personal Saviour, and the cleaving to Him as the only Source of a true and acceptable righteousness—the Righteousness which God makes perfect in Him. "Man's righteousness, in S. Paul's sense, is that righteousness which man can work out for himself, in his own unassisted strength; God's righteousness is the righteousness of God in Christ, which He works in us when He gives us of His Spirit." It was the grand error of the Pharisees to rely upon and glory in the one; and it is the great work of the Gospel to call us to, and bless us with the other. This it does by the presentation of Christ, in all His attractiveness, as an Object of faith, to deliver us from the world, and by the communication to us of "the Spirit of Christ," as a new-born principle of Holiness and Righteousness of life. He who possesses this, though until the time of its possession ungodly, and (like the thief upon the Cross) without the opportunity of performing any outward act of obedience, is accepted with God, and counted for righteous. For God looks not upon the outward act, but upon the motive and intent of the heart; where He finds love to Himself, as He has revealed Himself in Christ, He declares men righteous, before as yet their faith has shown itself in outward acts, or taken the shape of actual right*eousness in the obs*ervance of the law. God reckons to

man what He has Himself imparted as a gift, and man has in faith appropriated, the indwelling might and principle of filial, loving obedience in Christ, as though it were already a full performance and perfected righteousness.

This is the sum of the Gospel which S. Paul preached. It is indeed a glorious Gospel, but manifestly capable of gross perversion, and needing development in some important particulars. The occasion soon arose to guard against the one, and to demand the other. Even in the days of the Apostles a wide-spread corruption of the teaching of S. Paul on the whole mystery of Faith had set in: men wrested the Scriptures to their own destruction, and an earnest protest had to be made by the other Apostles, more especially by S. James. Faith, as we have seen, with S. Paul meant a moral habit of the mind, perfectly pure and free from all self-seeking—a living principle of righteousness implanted by God in the heart, in the place of the servile spirit which reigned there before. Instead of this a false Gnosis, a barren philosophical Faith, without spirit and without life, began to prevail, and became the fashion. The spirit of Pharisaism, in the person of certain Judaizers, crept into the Church; and S. James was called to contend against an apparently opposite error, but really springing out of the same root as that against which S. Paul wrote—the error of those who thought to be accounted righteous before God by Faith alone. "This error appeared under various forms among Jews, *Christians, and* heretics. John also had to warn against

false teachers who preached a righteousness of mere faith, and was obliged to insist that only he is righteous who does righteousness; that real Christian righteousness is a complete, moral, new birth of man. In fact, Simon Magus and his adherents taught that men obtained Salvation only by grace—by faith or believing—knowledge, *gnosis*—and not by good works. There were those among the Jews in Justin's time, who said, that if they were sinners, their sins, in consideration of their knowledge of the true God, would not be imputed to them; and the Judaizing Gnostics, whose views are given in the Clementines, held that 'monarchical' souls (i. e., those believing in one God) had this advantage over the Heathen, that even if they led vicious lives they could not be lost, but would at last attain happiness after a purifying punishment." *

It is against this perversion of the truth S. James directs his Epistle. He insists upon it that Faith alone cannot save us: it is in vain we put feeling and devotion to truth, whatever be the nature of the truth, in the place of that natural morality which it is the aim of all true religion to make more active, not to destroy. It is not orthodoxy, S. James says; it is not warmth of feeling; it is not church-going that can save us; but good deeds, the spirit which abases itself in the presence of God, making no difference between rich and poor, the Divine Compassion which visits the widow and the fatherless in their affliction, the love which burns and at the same time destroys the lust of the flesh and of the world.

* Döllinger.

Thus does S. James rebuke the new Pharisaism which thought to dispense with good Works, while it took pride in the purity of its faith. In so doing S. James supplements, he does not contradict, the teaching of S. Paul. Two factors, according to S. James, must combine in justification, both Faith and Works. Faith without Works is dead; it is of no value in the sight of God. Justifying Faith fructifies into Works; and Works witness to the reality of its existence. If there be no Works, there can be no Faith in the true and living sense of the word. But the Works which S. James speaks of as the fruit of Faith are not "dead Works," but Works which spring from a living Faith as their root. Such Works alone, in the judgment of S. James, justify us. S. James, as Bishop Taylor observes, does not say, "We are justified by works, and are not justified by faith; that had been irreconcilable with S. Paul; but we are *so* justified by works, that it is not by faith alone, it is faith and works together; that is, it is by the ὑπακοὴ πίστεως, by the obedience of faith, by the works of faith, by the law of faith, by righteousness evangelical, by the conditions of the Gospel and the measure of Christ." The Epistle of S. James, then, "is related to the Pauline Epistles in the general scheme of the New Testament, as an explanatory codicil might be to a will. The codicil is rendered necessary by some particular liability to misconstruction which has become patent since the time at which the will was drawn up. Accordingly the codicil defines the real intention of the *testator: it guards* that intention against the threatened

misconstruction. But it does not repeat in detail all the provisions of the will, in order to protect the true sense of a single clause. Still less does it revoke any one of these provisions; it takes for granted the entire document to which it is a pendant." *

But here as elsewhere we must look upon it as providential (and because providential not without meaning) that the doctrine of Faith takes precedence of Works. It is not a matter of indifference whether we put Faith before Works, or Works before Faith. Without Faith no Works are of any value in the sight of God; this is the doctrine S. Paul teaches, and S. James confirms. The Catholic belief is not that Faith and Works are destructive of each other, but they are complementary of each other. "Thus then," says S. Augustine,† "the Apostle distinguishes faith from works; even as in the two kingdoms of the Hebrews Judah is distinguished from Israel, whereas Judah itself is a part of Israel. But he therefore saith that a man is justified by faith, and not by works; because faith is given *first, by which are obtained the rest that are properly called works*, wherein we live righteously," etc. This it is that makes the difference between the Catholic and the Pelagian notion of merit; since the gift of Grace must in every case go before, before we can do any good Work; that which God rewards in His own are His own Works in them. The true believer can say, "Not unto us, but unto Thy name

* Liddon's Bampton Lectures.
† De Prædest., c. 7, § 12.

give the praise." At the same time, since God works not in us as organs or instruments, but as influencing and exciting our will, God accounts His works our works, and reckons us not only as fellow-workers, but as workers also worthy of reward. "Our works are also God's works, which Himself worketh in us and also through us; not indeed as it were by organs only or instruments. For then good works would be imputed to us neither for praise or discredit, nor for blame or merit; as nothing is imputed to a harp or pipe for blame or for merit on the part of those who play on them. In us, then, God works His own and our good works, not so much by affording power, facility, and opportunity, as also by exciting us both by external teachings and preachings and the imitations of His benefits and consolations; by the prickings also of scourges; and sometimes by compulsions and inward inspirations and revelations, terrors, and other manifold means, which are known to Him alone, and those to whom He shall have willed to reveal them. Not only then are we fellow-workers, but also workers; although this be by the gift of grace itself: nor on this account; because a good work is a grace or gift of God, is it less meritorious; yea, it is even more so; since on this account it is both better and more acceptable to God." *

* William of Paris apud Owen's Dogmatic Theology, p. 361.

ESSAY VI.

JUSTIFICATION AND SANCTIFICATION.

"Justification is no legal fiction, no mere change of moral feeling in the Creator, without any corresponding change in the creature; for once suppose that moral feelings can thus vary independently of their object, so as to call good evil, and evil good, and where is the immutability of God's nature and the foundation of all morality? But by the Sacrament of Baptism our body is taken into the body of Christ; we are made "members of Christ," and by this union are admitted to all the goodness and power, and the favor of God, and the hopes of immortality which are concentrated in the person of our Lord."—SEWELL'S *Christian Morals.*

The faith of a Christian is πάσης ἁμαρτάδος ἀναιρετίκη, it destroys the whole body of sin; and to suppose that Christ pardons a sinner whom He doth not also purge and rescue from the dominion of sin, is to affirm that He justifies the wicked, that He calls good evil and evil good, that He delights in a wicked person, that He makes a wicked man all one with Himself; that He makes the members of an harlot at the same time also the members of Christ; but all this is impossible, and therefore ought not to be pretended by any Christian.—BP. TAYLOR, *Serm. on Justification.*

JUSTIFICATION AND SANCTIFICATION.

THE separation of the things which God hath joined together has been a fruitful source of error in Theology. The discussions of the schools on Justification and Sanctification are, for the most part, nothing more than scholastic subtleties,* which have arisen through the divorcing of the doctrines of Christianity from the facts on which they depend, and with which they are indissolubly united. It is true we can in thought distinguish Justification from Sanctification. But in fact, Justification and Sanctification are never separated. Christ's work was accomplished for us only that He might perfect His work in us. If Baptism be, as S. Paul declares it to be, the instrumental cause of Justification, then Justification is not a mere legal fiction, which takes place altogether irrespective of any moral quality in ourselves (as the Calvinist teaches); it is a veritable process, including in it on the one side faith

* "So that now we see that Justification and Sanctification cannot be distinguished, but as words of art signifying the various steps of progression in the same course; they may be distinguished in notion and speculation, but never when they are to pass on to material events; for no man is justified, but he that is also sanctified."—Bp. *Taylor, vol. 8, p. 293.*

and repentance, and on the other a divine and supernatural gift, the germ of a new and holy life. In Baptism we are joined to Christ, as the Head of the Body, the Church; the union then consummated is a vital union, a veritable incorporation, whereby we become one with Christ, and are made bone of His Bone, and flesh of His Flesh. Justification therefore implies of necessity a moral element—we are not simply accounted just, but by faith are made just. There is doubtless an *imputation* * of the Righteousness of Christ in Baptism (for upon our being ingrafted into Christ, God our heavenly Father graciously reckons all His as ours); it is an imputation however, not irrespective of, but in virtue of our mystical union with Christ the Head, even as a member of the body partakes of all that belongs to the head of the body. Not only are we accounted righteous because of our union with Christ, but in consequence of that union, we have the Righteousness of Christ imparted to us, as a fructifying principle of life and holiness. Surely it were better to lay aside all speculation upon the things that belong to God in the mystery of our Justification, and confine ourselves to the doing of the things that belong to us in observing the commandments of the Gospel. If Baptism

* Bp. Bull objects to the term, but Knox observes, "The Church of England appears to me, without in any respect deviating from the line of the fathers, to have usefully and scripturally advanced onward by recognizing the reputative as well as the efficient part of justification; the approbation of the work wrought, as well as the operation *which works it.*"—*Remains*, vol. 1, p. 272.

be indeed the instrumental means of our Justification; and if in Baptism we are first made partakers of a new life unto righteousness, then it is to the Sacramental rite we are to look for the *organic* relation between our right to appear before God, and the acquisition of that holiness without which, as an indwelling principle of our being, no one can appear with acceptance before Him. And this, let it be observed, is the way both of Scripture and the Creed. Nowhere does S. Paul so enlarge upon the nature of Justification, as in his Epistle to the Romans; and it is in the same Epistle that he declares Baptism, wherein we are buried with Christ in His death, to be the means of deliverance from the power, as well as from the guilt of sin. The Creed implicitly teaches the same truth, when it associates with the profession of faith "in the Holy Ghost, the Lord, and Giver of life," a belief in "one Baptism for the remission of sins." If we may be allowed to take an illustration from another sphere of thought, we should say that while Justification *logically* precedes Sanctification, * *chronologically* Sanctification must go before Justification. It is undoubtedly true that the sole ground of the sinner's Justification before God is the Righteousness of Christ, appropriated by Faith, and reckoned unto us; but it is also true that Faith is not simply a thing of the heart, but involves a confession of the mouth also: Christ to be received must be confessed; it is only by the Baptismal Covenant that Christ becomes

* "No man is justified, that is, so as to signify salvation, but justification *must be precedent* to it."—Bp. Taylor, Serm. on Justification.

ours, and we His. The Blood of Christ is the Blood of a covenant; * and that covenant must be ratified before the virtue of the ransom is made over to us. This Hooker admits: "The exclusion of our own deserts he represents, as many writers before and since have done, by the things which Christ did and suffered being imputed to us for righteousness; and in this sense earnestly presses against the Schoolmen and the Council of Trent, that justifying righteousness is not inherent. But while he thus separates Justification from Sanctification *in re*, he is careful (plainly with an eye to Antinomian abuse) to maintain that the two are always united *in tempore*." The Spirit, the virtues of the Spirit, *the habitual justice which is engrafted, the external justice of Jesus Christ which is imputed, these we receive all at one and the same time;* whensoever we have any of these, we have all they go together." (Serm. on Justifi. § 21). † Hooker asserts the same in another place, where he says, "Baptism is a Sacrament which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ, and so through His most precious merit obtain, *as well that saving grace of imputation, which taketh away all former guiltiness, as also that infused Divine Virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life.*" ‡

* See Bull's *Harmonia Apostolica.*

† Keeble's Preface to Hooker, p. 98.

‡ Eccles. Polity, Bk. 5, chap. 60, 2.

In like manner, Bp. Beveridge, in the article on Justification, says,* "Our sins were laid upon Him (Christ), and therefore he died for us in time; his righteousness is laid upon us, and therefore we shall live with Him to eternity. He was accounted as a sinner for us, and therefore He was condemned; we are accounted as righteous in him, and therefore we are justified. And this is the right notion of Justification as distinguished from Sanctification. *Not as if these two were separated or divided in their subjects; no, every one that is justified is also sanctified, and every one that is sanctified is also justified.*" "Justification and Sanctification, or righteousness and holiness," says another, "are absolutely the same condition, only viewed from different sides, or according to its higher and lower development. Holiness is righteousness considered in reference to its acceptableness to God, and his judgment upon it. Paul only once mentions being sanctified in connection with being justified, and there he puts it first."—DÖLLINGER. It is not our intention, in what we have said, to deny the value and importance of the scholastic distinction between Justification and Sanctification. There is a difference, if it be only kept in mind what the nature and value of that difference is. If by Justification by faith only, it is asserted that we are justified, not for any works or desert of ours, but for the sole merits of Jesus Christ, the doctrine cannot be too strongly insisted upon. God, who seeth the heart, does reckon the faith, which embraces Christ in

* Vol. 7, p. 289.

love, for righteousness; and as He sees the end in the beginning, He accounts the believer just because of the same. We cannot, however, even on God's part, regard our Justification as independent of those preparatory acts and those conditions of time which He hath imposed on Himself and on us as terms of covenant. We have no right to say that God is above time, in the sense that He is not bound by that which He has created as a law of His working; nor when we consider the nature of the human will and the whole process of conversion, have we any right to say that faith is true faith, until it has proved itself by rendering unfeigned obedience to all the conditions which God has imposed for the proper reception of his grace. The Righteousness of Christ irrespective of our acceptance of it, and its effectual inworking in us, is nothing more than a barren abstraction, Which, if trusted in, as those who hold extreme views on the subject of election do trust in it, may put a stumbling-block in the way of growth in grace. Justification differs from Sanctification as germ and fruit. "The one is as strictly inward as the other, with this variety of meaning:—that Justification implies the root and principle rightly planted, and vitally progressive; while Sanctification presents to us the full grown tree in actual bearing, verifying its own nature, and rewarding the labour bestowed upon it." *

* "By faith," says Bp. Taylor, "we are ingrafted into the vine; but the plant that is ingrafted must also be parturient and fruitful," etc.—*Vol. 8, p. 291.*

ESSAY VII.

THE DEATH AND RESURRECTION OF CHRIST:

RECONCILIATION AND JUSTIFICATION.

"But besides the infinite value, we are to acknowledge the infinite and everlasting efficacy, or operative virtue of the bloody sacrifice of the Son of God. Want of distinguishing between these two hath occasioned many errors or oversights in divinity. Now besides the infinite price of our redemption, which was then paid when Christ said, *Consummatum est!* another end of His assumption and retaining the human nature was, that we might be partakers of the everlasting virtue of His sacrifice and priesthood. And herein doth this sacrifice truly differ from the sacrifices of the law, from all sacrifices whatsoever, in that we obtain remission of sins by it and through it, not only as it was offered, but by the real communication of its virtue to our souls."

JACKSON, *On the Creed.*

RECONCILIATION AND JUSTIFICATION.

S. Paul is accustomed to distinguish between the Death and the Resurrection of Christ. He "*was delivered*," he says, "*for our offences and was raised again for our justification.*" * *When we were enemies we were reconciled by his death; being reconciled, we are saved by his life.*" † As man He died at the hands of men; He rose as God by the Power of the Father. The distinction is of importance, as well on theoretical as on practical grounds. Jackson, among English divines, has pointed out its theological value, Alexander Knox has shown its practical bearing.

"*If Christ be not raised*," says the Apostle, "*ye are yet in your sins.*" ‡ True, by His death He purchased redemption, but for the purchase to avail He must apply it. He is Himself the sole Dispenser of the benefits which by His merits He has obtained. Hence His priesthood supervenes upon His sacrifices. The Blood once shed must by Himself be "sprinkled" before It can "purge the conscience." He alone can forgive sins. The communication of the Spirit, whereby we are made the sons of

* *Rom. iv. 25.* † Rom. v. 10. ‡ 1 Cor. xv. 17.

God, is from Him as "the incorruptible Seed" that "remaineth and endureth forever." It is to the Resurrection, then, and not to the Death, that St. Paul attributes our justification. In one sense, indeed, sin was taken away by the "blood of the cross:" in a legal, but not in a living sense. Through the acceptance of the sacrifice once offered, we have hope of pardon: but for that pardon to be made ours in reality and in truth, it must be sealed by the Spirit in the Covenant of Baptism. The Blood of Christ is the Blood of a Covenant. It is precious in the sight of God, sufficient to take away the sins of the whole world: but because It is precious It is not given unto dogs. It becomes ours, and is applied on our behalf only on condition of repentance, and our acceptance of the terms of the evangelical Covenant in the renunciation of the world, and the flesh, and the devil. The benefits of Christ's Death are conveyed to us only by the Resurrection: and they are made ours in virtue of the Resurrection only through the channels which Christ himself, as Head of the Church, has ordained for their transmission by his Spirit. "Besides the infinite value," says the learned Jackson,* "we are to acknowledge the infinite or everlasting efficacy, or operative virtue of this bloody sacrifice of the Son of God. Want of distinguishing between these two hath occasioned many errors or oversights in divinity. That there is a distinction to be put between them we may thus conceive: suppose the Son of God, im*mediately* after he had paid the ransom for our sins, or

* Vol. ix. p. 591.

in that instant in which he said, *Consummatum est!* 'All is finished,' had deposed or laid aside the human nature, in which he was conceived and born to the end and purpose that he might die in it (or according to it), his offering or sacrifice had been of value infinite in that it could purchase so universal a pardon at God's hands for all sinners and for all sins. Yet if he had laid aside the human nature immediately after his suffering, the everlasting efficacy of this infinite sacrifice had been cut off. Now, besides the infinite price of our redemption, which was then paid when Christ said, *Consummatum est!* another end of his assumption and retaining the human nature was, that we might be partakers of the everlasting virtue of his sacrifice and priesthood."

The notion that the Death of Christ is to be regarded as a storehouse of merit, out of which every man may help himself when and as he will, is a doctrine of indulgence worse even than the preaching of a Tetzel. It is a notion unfortunately fostered by the lax discipline of the Church in our day, when it is no unusual thing to see adults admitted to Baptism without any preparatory discipline, and the holy thing in the Sacrament of Christ's Body and Blood given unto dogs. The Death of Christ is of a truth a storehouse of infinite merit, but He has Himself been made of His Father the Keeper of the Keys, and the Dispenser of the gifts that are contained therein: "No sins be truly remitted, unless they be remitted by the exercise or office of His (Christ's) priesthood; and whilst *so remitted*, they are not so remitted by any

other sacrifice than by the sole virtue of his body and blood, which he once offered for all, for the sins of all." *

We may set the distinction before us in another light. What Christ did for us, He wills to accomplish in us. He is the second Adam, the Representative and Exemplar of redeemed humanity. He has become for it a quickening Spirit, the Source of heavenly, as Adam was of earthly, life to men; and the life-stream that proceeds from Him is destined to flow on until it shall overspread the whole race. When He said upon the cross, "It is finished," He spoke as the Representative Man; He had finished once for all the work which is to take effect in individuals until the end of time. But how is the work done *for* us to be accomplished *in* us? By the Sacraments, which, as Hooker says, are "extensions of the Incarnation." In Baptism we are buried with Christ, in order that, being spiritually conformed to Him in the likeness of His death, we may participate also in the influences of His resurrection. And the Eucharist is expressly instituted to enable us to approach the Crucified Saviour, as the appropriate Food of our renovated minds and hearts.

It is manifest, then, that the Death and the Resurrection of Christ serve entirely different ends in the mystery of our redemption. By submitting to the condition of Death, Christ paid the penalty of our transgressions; and, as over Him death had no power, He paid our ransom, and so effected our deliverance. In His Resurrection

* Jackson, vol. ix. p. 594.

Christ was exalted to bestow what He had purchased, to communicate what He had received, to form in us the likeness of Himself, by the Powers that flow from His glorified Humanity, as from an inexhaustible storehouse. By the Death of Christ we are reconciled unto God; but by His Resurrection we are justified, for by His Spirit He communicates unto us Himself as the immortal Seed of a new and heavenly life. In connection with this view, S. Paul describes justification, not merely an *accounting* just, but a *making* just by imparting life. Life is that seed principle of moral renewal, whereby the man dies to sin, and "the law of the spirit of life" enters into him in the place of the law of sin and death which reigned before. It is the same thought, only differently applied, when justification is represented by S. Paul as wrought in men by the Holy Ghost. In contrast with the Old Testament as a ministry of death and condemnation, he calls the New Testament a "ministry of the Spirit and of Righteousness," and gives as its result freedom and the communication of the glory of Christ to believers, to change them into the same Image, from glory to glory, as by the Spirit of God.*

The value and importance of the distinction on which we have now dwelt, receives abundant illustration from the history of theological opinion, more especially in the contrast between modern Evangelical teachers and the Fathers of the Christian Church. I quote the words of a late distinguished writer: "It is notorious that the

* 2 Cor. iii. 18.

doctrinal views which are insisted on by so many modern theologists, were either not known or not adverted to, from the close of the first century until the age of the reformation. Then, for the first time, after a lapse of fourteen centuries, the theory of a doctrinal faith, giving ease to the conscience, through reliance on what Christ had done to satisfy Divine justice, became popular, through the concurrent zeal, on this particular point, of both Luther and Calvin. If we find little mention made in the writings of the early Fathers of the death and mediatory work of Christ, it is not because they were forgetful of these great verities, but because the truths of which we are most certain do not oftenest occupy our thoughts. We more readily recur to those matters in which much interest is blended with some degree of doubt; where no doubt whatever remains, we are disposed to leave the matter at rest, unless when fit occasions bring it before us. In this way, exactly, do the ancient Christians appear to have apprehended the primary mysteries of redemption. Their belief could not have been more fixed; their reliance could not have been more explicit; their acknowledgment could not have been more grateful. It was, notwithstanding, a practical more than a speculative impression. They felt, respecting the primary arrangements of Divine Wisdom and Goodness, as they felt respecting the deepest of all truths, and the foundation of every other—the eternal and infinite being of God—and they acted alike in both. They conceived that the Incarnate Word, by His own Divine agency, had effected

every requisite for man's salvation, except what, by the necessity of nature, must be effected in man's own heart. In their view, He had removed for ever all that could have thrown doubt on penitent man's admission to Divine favor. He had, moreover, provided an inexhaustible store of quickening, enlightening, and strengthening influences; or rather, had made Himself to all willing souls the unfathomable source and overflowing fountain of beatific life, and light, and love. And he had associated with Himself, in the gracious undertaking, the third person of the ever-blessed Trinity—the Holy Ghost, the Comforter—to be his fellow-worker within the depths of the human spirit, creating, by His Omnipotent operation in the inner man, a capacity of imbibing the rays of the Sun of Righteousness. To these provisions, what could they add, except that in which man himself must be a worker together with God. They were, therefore, free from all solicitude about what was necessary to be done *for* them, and applied their undivided care to what was to be done *in* them... Thus, while the ancient divines considered the *salvability* of all, and especially of those initiated by Baptism into the Christian Covenant, to have been the immediate and unconditional result of the mysterious work accomplished on the Cross, they deemed that only which was effected through the omnipotent grace of Christ in the mind and heart, together with its everlasting results, to be properly *salvation*." Mr. Knox adds: "If there were room for any question respecting our comparative regard *to the dying, and the living*, Saviour,

it could not but be granted that the dying Saviour may be so contemplated as to imply disproportioned attention to Him 'who is alive for evermore.' Whereas, unfeigned homage of the heart to the living Saviour, necessarily comprehends all that the Redeemer is, and that he has ever accomplished. To dispute this conclusion, would be to deny the force of our Saviour's own reasoning against the idle distinction of the Scribes, between the altar and the gift, the temple and its gold. 'Ye fools, and blind!' said He, 'for whether is greater, the gold, or the temple which sanctifieth the gold? the gift, or the altar which sanctifieth the gift?' Does not the spirit of this resistless argument at once justify the votary of *the living* Saviour against all possible charge of everlooking His death? May it not be asked, whether is greater, the act, or he who gave dignity and efficacy to that act? As he, then, who swore by the altar, swore by the gift upon the altar; and as he who swore by the temple, swore by the gold of the temple, and by its great inhabitant; so, by parity of reason, he who duly values our Redeemer as a living Saviour from the thraldom of sin, and from the malady of corruption, values, by infallible consequence and inevitable implication, every preliminary step in that great work, every link in the golden chain, however obscure from its height, or hidden within that light which no man can approach unto. Doctrinal faith relies on the death of Christ as insuring salvation to the possessors of such reliance; it acknowledges internal renovation as an evidence *that the* death of Christ is rightly relied upon; but

it founds personal security, present and eternal, on an interest in that death, through the connecting tie of faith, and not on the effectual working of that grace which the death of Christ *once* procured and *ever* communicates." It is in strict accordance with all that has been said, when Jackson distinguishes between a first and second Reconciliation. The first "*qua Deus nos Sibi reconciliarit,* was wrought by Christ whilst He went about upon earth doing good, and by His sufferings upon the Cross, etc.; the second *qua nos Deo reconciliamur* is daily wrought in true believers by Christ as High Priest of the Church, and by the Holy Spirit in the Sacraments and Means of Grace. And as these two Reconciliations, so also there are two Justifications: "the one by mere imputation of Christ's Death and Passion, which was once wrought for all, at His Consecration to His Everlasting Priesthood; the other by participation of His Grace, or operation of His Priesthood, since His Resurrection and Ascension."

ESSAY VIII.

REVELATION AND INSPIRATION.

"If we look exclusively at the objective side of Inspiration, the prophet becomes a mere soulless machine, mechanically answering the force which moves it, the pen and not the penman of the Holy Spirit. But on the other hand, if we regard inspiration only subjectively, we lose all sense of a fresh and living connection of the prophet with God. He remains indeed a man, but is nothing more. . . Happily, however, we are not confined to the two extreme theories; the elements of truth on which they are respectively based are *opposite, indeed, but not contrary.* If we *combine the outward and the inward—God and man—the moving power and the living instrument, we have a great and noble doctrine, to which our inmost nature bears its witness.* We have a Bible competent to calm our doubts, and able to speak to our weakness. It then becomes not an utterance in strange tongues, but in the words of wisdom and knowledge. It is authoritative, for it is the voice of God; it is intelligible, for it is in the language of men."—WESTCOTT *On the Inspiration, Completeness, and Interpretation of Scripture.*

REVELATION AND INSPIRATION.

THERE is danger, as we have seen, from divorcing the things that God hath joined together. Ever since the attempt made to elevate Holy Scripture into the position of an independent witness, without regard to the authority of the Church, the authority of Scripture itself has been on the decline. The effort to build up a theory of Inspiration which might preclude all possibility of doubt, and so compel men to regard the Bible as an infallible guide, has signally failed: scepticism is to-day more rife than ever. The *mechanical* view of Inspiration (as this theory has been called) is false as a matter of fact; and it is unphilosophical as a principle of criticism. It is false in fact; for we nowhere find any command given to write a book for the instruction of mankind, nor promise made of supernatural direction in the writing of it. The various parts of the Bible were written at different times, as prompted by the occasion, or as necessity might dictate. It was not the intention of the writers, in what they wrote, to make up a book which might, in after times, be referred to as an infallible guide; nor do we find them anywhere claiming absolute guidance and direction for what they undertake. It is only among the

prophets that we find a divine purpose and mission asserted; and even in their case, the revelation of the future has its germ in the present.

Then as to the second point—philosophical criticism: a fair and just examination of the contents of the sacred books, proves that there is the same variety of style and manner in them which we find in any other literary remains. To deny that the book of Job bears the mark of a dramatic composition, or that older and original documents may not have been used in the composition known as the Pentateuch, is to set at naught all intelligent criticism for the purpose of upholding a false and unreal theory. Criticism must acknowledge the human element which pervades the whole Bible. Any attempt to interfere with the literary spirit of the age which may stamp itself upon any writing, because it claims to be inspired, or to overlook the peculiar idiosyncrasy of the inspired penman, is to be regarded as the mark of an unphilosophical (and may I not say *untruthful*) spirit:—just as unphilosophical and untruthful as if the student of physical science were to permit the language of an inspired writer to prevent his candid examination of the book of nature. The sacred writers were not mere machines, as their works testify: they wrote not simply as the organs of the Holy Spirit, but as earnest and truth-loving, albeit ignorant and (in many things) weak men. They are to be judged, not by any absolute standard, either of holiness or of knowledge, but by the relations which their partial conceptions bear to the spiritual les-

sons it was their purpose to convey. Let it be granted that they did not know science, and that they were but poorly read in speculative knowledge generally, does such ignorance make them any less capable of teaching moral or spiritual truth? God help the world, if morality depended on its philosophers, or if heavenly mindedness were only to be found among astronomers. If we may accept the verdict of history in such a case, we should say that man's moral sense, as well as his powers of spiritual perception, so far from being quickened by knowledge, are more likely to be blunted by it. Most true it is, as the experience of the Church soon proved, that "knowledge puffeth up:" one has not to advance far in the history of Christianity to be convinced of the depth of the wisdom which made choice, not of the learned and the noble, but of the ignorant and poor for the preservation of the faith. But while we refuse our assent to any unnatural and mechanical view of inspiration, such as that spoken of, are we to accept the low and sceptical theory which would put the inspiration of the sacred writers on a level with Homer or Plato? This, upon examination, proves to be as wide of the mark as that. For it too assumes that the Bible is an inspired BOOK: and that if it can be proved to be faulty in any particular, it is not to be received as a revelation come from God. The assumption is false; and the argument based upon it exhibits ignorance of the thing to be proved. The Bible does not claim to be inspired, as a book; it is claimed that the persons who wrote it were

specially called of God, and endowed with the gift of the Holy Ghost. Nor is it claimed that the men who wrote the Bible were never without the weaknesses and infirmities of other men; but it is claimed that, whatever their weakness and their infirmity might have been, they were taught of God, and their testimony was confirmed by the Presence and Power of the Holy Ghost, who spoke through them.

It is impossible, then, to separate the Divine and the human in Holy Scripture. How the Spirit of God illuminated the writer; why He chose one medium and not another, we know not, and cannot know. This only do we know, that in every instance the peculiar natural gifts and powers of the man were not obliterated or neutralized, but assumed (so to speak) as a vehicle of Spiritual utterance. The man personates the Spirit. There may be statements in the Old Testament hard to reconcile with any received chronology, the language used may be oftentimes unscientific, but to one who believes in the truth of Christ as the Son of God, these are mere blots upon the sun; they may obscure, but they cannot destroy the light of truth which shines beneath: the New Testament may contain many things hard to be understood, but nothing harder or more incomprehensible than the union of the two natures in the person of the Son of God.

There is a practical application of the principles now laid down, of primary importance, too often overlooked in discussions upon the evidences of Christianity. It

would be strange indeed, if in a book of such a varied character and of such a remarkable history as the Bible, a quick-witted adversary should not be able to point out discrepancies, and to suggest doubts. But the argument is broader and deeper than the objector here represents it. It is with the *writers* of the Book, not with the Book itself, the argument really is.* Let him who is disposed to question and to doubt, compare the life and death of such sceptics as Tom Paine and Voltaire, with the life and death of Him to whom all the Prophets bear witness; and then let them answer which is the more likely to speak the truth? It is on the lives of the first teachers of the Faith, far more than on their words, Christianity is founded: these may be perverted and twisted by the intellect, but in judging of the life the appeal is to the moral sense, and it bears true witness. Christianity has conquered the world, not so much by its words as by its works. It is Christ's works that bear Him witness: *they*

* "In point of fact, Christianity in no sense first sprang from the documents of the New Testament, but they from it—just as the law of Moses had been 430 years later than the religion of Abraham (Galat. iii. 17). The Baptizing, the Liturgy, the different Orders, the Laying on of Hands in several ways, the Doctrine, the Discipline, the Excommunications, the Lord's Day, the Membership of Infants, Exomologesis, Prayer, the entire Christianity came into being quite apart from S. Matthew's Gospel, or S. Paul's Epistle to the Romans, or the Revelation of S. John. We say not this to undervalue these Sacred Documents, but quite the reverse, to give them all their value, and rescue them from sceptics and unbelievers. If Christianity was a Revelation at all *at the beginning*, then Revelation means that which the life of the Spirit of God expressed in the main, in that company of men who were gathered at Pentecost."—IRONS.

testify of Him. The Church was founded upon the Apostles and Prophets, Jesus Christ Himself being the Head Corner-stone. It was by the self-denying lives and the heroic deaths of the first believers, that Christianity won its first victory over the world. We are not to be understood, in any thing that has been said in opposition to the Mechanical view of Inspiration, as countenancing the notion that Holy Scripture is a miscellaneous collection of writings thrown together at different times without order, and without connection of parts. Not so! However widely separated the writers; whatever their difference of aim, Scripture is a complete whole with a manifest connection of parts. The four gospels make One gospel: one is not without the other, and the last is the completion of the whole. S. James in the providence of God fills up that which was lacking in the teaching of S. Paul. The Revelation of S. John bears the same relation to the Gospels and Epistles, that the teaching of the Prophets in the Old Testament has to the Law and the Historical Books. "In all alike God works through man, according to the natural laws of thought and action; and thus the one becomes manifold, and the whole can be contemplated only in its component parts." (*Westcott.*)

ESSAY IX.

SCRIPTURE AND TRADITION.

"The κήρυγμα ἀποστολικόν, the παράδοσις ἀποστολικὴ was first transmitted by oral tradition, and afterwards appeared in a written form. On this account, it is not quite correct to represent Scripture and tradition as two sources which rise near each other. On the contrary, *both* flow from one *common* source, and run in different directions only after some time."

HAGENBACH'S *History of Doctrines.*

"Let any one, indeed, drop either of these Two Witnesses for God—the Bible and the Church, and the witness of the other may be mutilated, if not often unintelligible to him. If he tries to fall back upon the *written Word alone*, he is doing that which few can ever attempt; and then he is unable by his own skill *to assure himself of any one special truth*—such as the Trinity or the Atonement. As to any notion of following the Church without the Bible,—this is now almost as suicidal. The Bible presupposes the Church in all her life; and she uses its substance in all her teaching."

IRONS' *The Bible and its Interpreters.*

SCRIPTURE AND TRADITION.

AN impartial consideration of the facts on which Christianity is based will put in a satisfactory light the relation between Holy Scripture and Tradition. It cannot be questioned then that Christianity at the first was taught orally. Jesus wrote nothing: His life was every thing. He gave no commandment to His disciples to write. The promise of the Holy Ghost was given to them, not to aid them in writing, but to enable them to bear testimony by word of mouth. Faith at the first came by hearing. The notion of receiving the Faith through a book would have been a novelty indeed to the Church of the Apostles.* Is the question, what must I believe to be saved? the first teachers replied, not by referring the inquirer to a collection of Sacred Writings (for the reason that no such collection had yet been made), but to Oral Tradition, as embodied in the Creed. The Church, for twenty years and more, was under the instruction of

* "How shall men believe without a preacher? is the truest expression of the feeling and hope of the Apostles. They cherished the lovely image of the Lord's life and teaching without any written outline from His hand; and they might well hope that the Spirit which preserves the likeness in their hearts might fix it in the hearts of *others.*"—*Wescott on the Study of the Gospels*, p. 153–4.

Christ and His Apostles before a word of the New Testament was written. During this time, and long after, until the Canon was completed, the traditions of the several Churches regarding Apostolic teaching and custom furnished the rule of Christian life and practice. The living voice of the Spirit, speaking through chosen men, quickened and animated the whole Christian body, and to It believers surrendered themselves up without doubt or question.* And in what was committed to writing, we have no intention of any settled purpose to put on record a Summary of Apostolic teaching. Much less was there any intention of setting forth any formal statement of Christian doctrine. There never was a book written with less regard to systematic teaching than the New Testament: it was created by the exigencies of the time, and is in truth a history of the inner life and spiritual experience of the Church during the first one hundred years of her existence.† It was not until the Apostolic teaching and tradition was in danger of becoming lost or corrupted, that it was thought desirable to set forth an authentic

* "Till the end of the first century, and probably till the time of Justin Martyr, the Gospel uniformly signifies the Substance and not the record of the life of Christ. The evangelist was not the compiler of a history, but the Missionary who carried the good tidings to fresh countries; the bearer and not the author of the message. Even in the sub-apostolic age the same general feeling prevailed. The knowledge of the teaching of Christ and of the details of His life were generally derived from tradition, and not from writings."—*Wescott on the Origin of the Gospels.*

† "The primary Gospel was proved, so to speak, in life, before it *was fixed in writing.*"—*Wescott on the* Origin of the Gospels.

record of the faith, to make a distinction between the genuine and other received writings. Thus the Canon of the New Testament, even as the substance of the Gospels themselves, was fixed by time and experimental knowledge before it was formally declared. It is then to be received that the Holy Scriptures rest on Tradition and the Church for the authority they now possess: the Jewish Canon and Tradition passed over into the Christian Church, and with the Christian Canon and Tradition were formally witnessed to, as the Truth of God. The Sacred Books do not attest their own inspiration: * nor do their writers ever claim that they wrote with a view of leaving behind them a fixed Canon for the guidance of the Church.

All this, as the facts prove, is most undoubtedly true, but it is also true that the object of collecting the Sacred Writings was to preserve and transmit the *true* Apostolic Tradition: what was once declared to be the received deposit of the Faith must ever remain so, as the Church's sole guide, to which she cannot add, and from which she cannot take away. It is manifest, then,

1st. That the Authority of Holy Scripture, containing as it does the *certified* record of Apostolic teaching and Tradition, is supreme. The record of Apostolic teaching, as received by the whole Church, and the writings of the Apostles as preserved to us by the Churches to whom their letters were addressed, the Church has af-

* This in itself we cannot say is evident: it presumeth us taught otherwise that itself is divine and sacred.—Hooker, bk. 3, ch. 8, § 13.

fixed her seal to, and so made binding upon all after generations.

2d. The relation of the Church to Holy Scripture is simply that of a "Witness and Keeper:" the Church has no authority over the contents of Holy Scripture; she can neither take away therefrom, nor add thereto. Once declared, the Canon is declared forever.

But while the Church has no authority over the contents of Holy Scripture, so as to make or to unmake it other than it is, she has authority in determining what is the true and legitimate interpretation of Holy Scripture, whether or no any doctrine or custom may be in accord with the things contained therein. For Holy Scripture, it must be remembered, takes for granted the existence and authority of the Church. Its structure, as well as the character of its teaching, not only implies but demands an authoritative expounder of its contents. The Apostles and Evangelists wrote nothing formally.* Nowhere do they declare it to be their intention to give a positive statement of existing doctrines and practices, which shall be transmitted to succeeding ages, and kept as a summary of *Credenda*. In every instance the writer wrote as time and occasion called for it—to witness to things already received and taught, but called in question—to supply the lack of personal intercourse—to counteract Heresy—to protect the Church

* "The letters of the Apostles are the sequel to their preaching, *called out* in most cases by special circumstances, and dealing rather *with the superstructure* than with the basis of Christianity."—*Wescott*.

from Judaism—to rebuke prevailing vices and customs. It is in vain we look for any thing precise, or formal, or absolute. And if these things be so, is it not altogether beside the question to appeal to the letter of Holy Scripture for an absolute statement of any doctrine or practice of Christianity? The very first fundamental doctrine of the Faith, as Hooker has observed, is nowhere stated in precise terms in Holy Scripture: and it is a question if any of the writings of the Apostolic age will bear a critical examination with regard to their expression of the truth, which lay at the foundation of all early belief and practice—the doctrine of the Holy Trinity.* The same may be said of all disputed questions about the ministry and discipline of the Church. The appeal to Holy Scriptures, on both sides, is idle (so far as any *absolute* settlement of the points in dispute is concerned). Incidental notices and expressions there are, which show that the *germ* of the Eclesiastical System afterwards organized and established was not unknown to the Apostles: but nothing more. Allowance must be made for growth, and for the transition from the old state of things to the new. We find no positive command anywhere for the change of the Sabbath from the seventh day to the first:

* "For our belief in the Trinity, the coeternity of the Son of God with his Father, the proceeding of the Spirit from the Father and the Son, the duty of baptizing infants: these, with such other principal points, the necessity thereof is by none denied, are notwithstanding in Scripture nowhere to be found by express literal mention, only deduced they are out of Scripture by collection."—Hooker, bk. 1, chap. 14, § 2.

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if the seventh day Baptist will insist upon a positive command before he will admit that the Jewish Sabbath is abrogated, there is none. The most that can be claimed is Apostolic practice, and the rule of the Church. No special mention is made of the baptism of infants: all that can be said is, it is a fair inference from the practice of the Jews, and the example of our Saviour Christ. But if it is in vain we search the letter of Holy Scripture for any elaborated and formal statement regarding the ministry and discipline of the Church (such statement being altogether foreign to the living character of the Gospels and Epistles): how much less are we to expect to find in Holy Scripture mention made of opinions and practices, which, the more familiar they were, were the less likely to receive notice at the hands of the Christian writers.* Except it could be proved (and it never can be), that in the New Testament we have a fixed rule, laid down and given to the Apostles, for the guidance of the Church in all particulars, as well as that

* Multa sunt quæ licet in Sacris Scripturis expresse ac definite non legantur, communi tamen omnium Christianorum consensione ex iis eruuntur: c. g., Tres distinctas in Sacrosancta Trinitate personas venerandas esse, Patrem, Filium, et Spiritum Sanctum; hos singulos verum esse Deum; et tamen unum tantummodo esse . . . Sic etiam infantes Sacro baptismate abluendos esse, et sponsores ad illud Sacramentum, adhibendos, Dominicam, sive primam per singulas septimanas feriam, neligiose observandam esse,--Passionis, Resurrectionis, et Ascensionis Domini ad cœlum, necnon Spiritus Sancti adventus, commemorationem per singulos annos peragendam. Ecclesiam ubique per episcopos, a presbyteris distinctos, iisque prelatos, administrandam esse. Hæc et alia hujusmodi nusquam in Sacris Scripturis diserte ac nominatim *præcipiuntur: sed,* nihilominus, per mille et quadringentos ab Apo-

the Apostles have furnished us with an authoritative statement of all the things which they received from their Lord during the great forty days after the Resurrection, the appeal to the letter of Holy Scripture, as if it contained all the Apostles taught and practised, cannot be admitted. When it can be shown from the writings of the early Fathers that such and such practices were common in their day, and were acknowledged by all as having come down from the Apostles, such statements are surely of value as to the existing practice of the Church: and except such can be proved to be contrary to Holy Scripture, they are surely entitled to receive, at the least, respectful consideration at the hands of all professing Christians. So far from taking away from the Authority of Holy Scripture, does it not rather add to the reverence due to such authority, to acknowledge not only that what the Church has decreed to be the substance of Apostolic teaching in all things necessary to salvation, but also what the Church bears witness to, as having

stolis annos in publicum ecclesiæ usum ubique recepta fuerunt; nec ullum intra illud tempus invenire est ecclesiam in ea non consentientem. Adeo ut quasi communes sint notiones omnium ab obrigine Christianorum animis insitæ, non tam ex ullis particularibus Sacræ Scripturæ locis, quam ex omnibus; ex generali totius Evangelii scopo et tenore; ex ipsa religionis in eo stabilitæ, natura et proposito; atque ex constanti, denique, Apostolorum traditione, qui ecclesiasticos hujusmodi ritus, et generales, ut ita loquar, Evangelii interpretationes, per universum terrarum orbem una cum fide propagarunt. Alioquin enim non credibile, immo vero impossibile prorsus esset, ut tam unanimi consensione ubique, et semper, et ab omnibus reciperentur.—Bp. Beveridge in *Procem. Cod. Canonum.*

been in all ages believed and practised by those who from the first were taught by the first teachers of the Faith, is to be devoutly received and practised? "If, then, any given doctrine was universally believed by those Christians who had been instructed by the Apostles and the disciples of the Apostles; if this doctrine was received by all succeeding generations as sacred and divine, and strictly conformable to those Scriptures which were read and expounded in every Church; this belief, one and uniform, received in all churches, delivered through all ages, triumphing over the novel and contradictory doctrines which attempted to pollute it, guarded with jealous care, even to the sacrifice of life in its defence, and after a lapse of eighteen hundred years believed as firmly by the overwhelming mass of Christians among all nations as when it was first promulgated; such a doctrine must be a truth of revelation." *

* Palmer, *Treatise on the Church*, vol. 2, p. 35.

ESSAY X.

THE SLAIN VICTIM

AND THE

PURE-OFFERING.

"We do not think that we offer another Sacrifice, but only continue and perpetuate that which Christ offered; yet neither are we so stupid as to believe that the Sacrifice we offer is substantially the same with that offered by Him. We pretend not that His own Natural Body is, or can be sacrificed again, but only His Sacramental; and therefore we allow that it is commemorative; by offering the Eucharist, we do the same thing in effect that the Jewish priests did in offering their Memorials; we apply the grand Sacrifice, and render it operative and effectual to the purposes for which it was intended."

JOHNSON'S *Unbloody Sacrifice.*

THE SLAIN VICTIM

AND THE

PURE-OFFERING.

No controversy in the whole range of Christian Theology is so barren and unprofitable as the controversy on the Eucharist. On the one side we see a Holy Mystery degraded into a low and carnal superstition; on the other, the Most August of Sacred Rites is stripped of all its sanctity, and reduced to bare and naked pantomime. In both cases, an attempt is made to explain that which is inexplicable; the sure ground of historical fact is forsaken for airy speculation. Now, that from the beginning two kinds of Sacrifice were offered in Divine Worship is indisputable. However widely separated in their origin; whatever may have been the practice of the antediluvian and patriarchal ages, in the Levitical rites, Bloody and Unbloody Sacrifices appear as complemental of each other.

It was an invariable rule never departed from except in the case of positive inability to make the gift—that every Bloody Sacrifice should have for its complement a Mincha, or Pure-offering. No bleeding victim, however costly, was accepted for its own sake: it was to be ac-

companied by an Offering of the fruits of the earth; and (save in the Sin-offering) wine, and oil, and frankincense were to be added, for "an odour of a sweet smell." The notion that Sacrifices of slain beasts constituted the principal and the most important portion of the Levitical rites, is a vulgar error, which will not bear critical examination. The chief of all the sacrifices under the Mosaic economy —the High Priest's offering—was a Pure-offering: and as among every people, and in every country, the poor outnumber the rich, the proportion of Meat-offerings in comparison with the more costly sacrifice of animal victims, must have been very great. It is to be observed, moreover, that the part which the Pure-offering played in the economy of sacrifice, infinitely transcends that of the Slain victim. The ritual is noteworthy and full of meaning. After the Priest had set in order the victim on the wood upon the altar (the arrangement, as Vitringa has proved, was that of a cross), he was to take "his handful" (it is a sacrificial term, and has a reference to the filling of the priest's hands in Consecration) and to burn it "for a Memorial" upon the Burnt-offering. The Pure-offering with its oil and its frankincense was thus made the *vehiculum* of the Bloody sacrifice; by it the Slain victim was lifted up as a savour of a sweet "smell," before the Presence enshrined upon the Mercy Seat. The Bloody sacrifice had power to bring the worshiper near with acceptance to the altar: it joined him in personal fellowship to the perpetual Burnt-offering, *which day* and night was offered there: but the way

of access opened up, something more was needed; before the victim on the altar could ascend on high, a Pure-offering, presented with "Memorial" intent, had to be added to it. The "Memorial" sanctified by the consecration of the priesthood, and so invested with intercessory power, was the medium through which the offerer accepted at the altar was borne up on high, and joined in mystical fellowship with the God of Israel.

It is in this peculiar relationship of the Unbloody to the Bloody offering of the Levitical System, that we are to look for the secret of the connection between the Sacrifice of the Cross, and the Pure-offering of the Christian Dispensation. It were idle to attempt to prove that there is a very close and mysterious connection between the "Last Supper," and the Sacrifice of the Cross. The history of the Institution points to this. The nature of the connection is shown by the analogy which the Mincha of the New Dispensation bears to the Pure-offering of the Old Economy. This, like that, is the offering of the High Priest. It is offered with "Memorial" intent (εἰς μνημοσύνην). It has intercessory power, and avails to bring the offering of the morrow, made at the hands of wicked men, with acceptance before God. The Eucharist is as truly the *complement* of the Cross as the Pure-offering of the Law was the *complement* of the Slain Sacrifice. The Death of the Cross availed to open the way of access to the Heavenly Places: but apart from the Intercession of Christ as High Priest, it is *powerless to effect* communion and fellowship with God.

The Death of the Cross, compassed as it was by wicked men, involving as it did the sufferer in agony and shame, was a deed of infamy which brought down upon all connected with it, the vengeance of heaven. It was made acceptable only by the Intercession of Him, who, on the night of the Betrayal, began His work of Priestly Offering in union with His Church. The Body about to be slain by the hands of men, Christ then offered up as a victim "without blemish and without spot," consecrating it in union with His Own Pure-offering of bread and wine to be the means of communion and fellowship between earth and heaven. It is surely a grave question then, whether the Calvinistic notion of a legal ransom, separated entirely from all connection with "a pure offering" and Priestly Intercession, be not a superstition even more degrading than the worst errors of the Roman Communion. The one is more akin to the Sacrifices offered by Gentile nations to a God they feared and would fain propitiate by "blood and wounds;" the other to the practices which an ignorant Priesthood in every age have had recourse to, that it may impose upon the credulity of its votaries.

The notion that there can be no sacrifice where there is not shedding of blood, is hardly worthy of serious refutation. S. Augustine long ago laid down the true definition of Sacrifice, when he designated it as "any thing done to God that we may obtain fellowship with Him, and find insession in Him." The acknowledgment of God as Creator, is the chief end of all worship; and this *can only be* truly done by offering to Him of His Own,

with prayers and supplications in behalf of all created being. The first Sacrifices were Pure-offerings. And when the Lord Jesus, the High Priest and Head of Redeemed Humanity, offered "bread and wine" with "Memorial" intent, He proclaimed Himself thereby to be the First-born of the New Creation, Who by His one offering of Himself had consecrated all things anew to the service and glory of God.

The Eucharistic Sacrifice is not then, nor can it be, in the nature of things, a *repetition* of the Sacrifice of the Cross. The two are essentially different. But if it is not a repetition, it is the *complement* of the Sacrifice once offered. The one is not without the other. If Christ be not slain anew in the "Memorial" Sacrifice, it is by It that the Everlasting Virtue of the Sacrifice of the Cross is continually renewed and communicated unto us for the remission of sin, and in the healing and refreshing of both body and soul unto everlasting life. To-day, as of old it remains true, that the Mystery of Sacrifice is not complete until the Pure-offering of bread and wine, accompanied by prayer and praise, be added to the Bloody Sacrifice.

ESSAY XI.

CHRIST AND THE CHURCH.

"The Redeemer did not merely live eighteen hundred years ago, so as since to have disappeared and to exist only in history; He is, on the contrary, eternally living in the Church. He is the abiding and the only Teacher. His are all the baptisms, absolutions, confirmations, ordinations. The Church is not a lifeless corpse, but His living body, instinct with, penetrated, quickened, hallowed by His life. She renews in image, and applies His redeeming acts, when offering the sacrifice of His body. In fact, He is one person with His Church, as S. Augustine says: "Christ and the Church are both one person, (unus,) but the word and the flesh are not both one in substance, (unum). The Father and the word are both one substance, (unum.) Christ and the Church are both one person, (unus.)"

FORBES *On the Nicene Creed.*

CHRIST AND THE CHURCH.

Let any unprejudiced reader take up that portion of St. John's Gospel in which the Master takes a last farewell of His Disciples, and he must be blind indeed, if he does not see plainly taught there two distinct Economies, the latter of which is in all things to rank above the former. Christ speaks of His own mission and work as drawing near to its accomplishment: He came to fulfil all righteousness, and to reconcile men to God. The Law and the Prophets have found their fulfilment in Him, and are soon to have an end: the atoning Sacrifice once offered, His work is done, and He is to give place to Another, Who shall teach as He has never taught; do works that He has never done. The Economy of the Spirit is to transcend in Glory and Power the Economy of Messianic hope and fulfilment: "the latter days" are to see sights the world has never yet seen, and to hear things which "Prophets and Kings have desired to hear and have not heard them."

To one untaught in the Mystery of the Incarnation, it may appear strange to speak of the work of Christ as more limited and less fruitful than the work of His own *Apostles and Ministers*. Was He not God manifest in

the flesh? had He not all power in heaven and in earth? Yes and No! Jesus in coming into the world, emptied Himself. He took upon Him "the form of a servant." He came not to do His own will, but the will of Him that sent Him. His work was a limited work: He was "not sent, but to the lost sheep of the house of Israel." He could not go beyond the boundary of Palestine. It was part of His humiliation, that He should complete the Old and only prepare the way for the New. To Another is to to be given the work of Evangelizing the world; Another is to bring to its completion what He has only begun; Another is to ripen and bring to maturity the germs which He has planted—and that Other is none else than the Third Person of the Ever Blessed Trinity. But how? Apart from, and without respect to Him Who has done and suffered all things in behalf of men and their salvation? Not so: but by bringing to remembrance and applying to men as the instrument of sanctification, the finished work of Christ. The work and mission of the Holy Ghost is to make perfect the work of Christ, by fashioning the Church after the model of its Divine Head:—

1st. By the Baptism of water, so as to represent participation in the Death and Resurrection of Christ.

2d. By making the Death of Christ the central act of Worship, in union with the consecration and offering of the fruits of the earth to God.

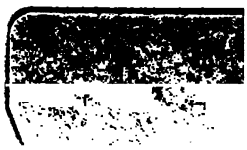
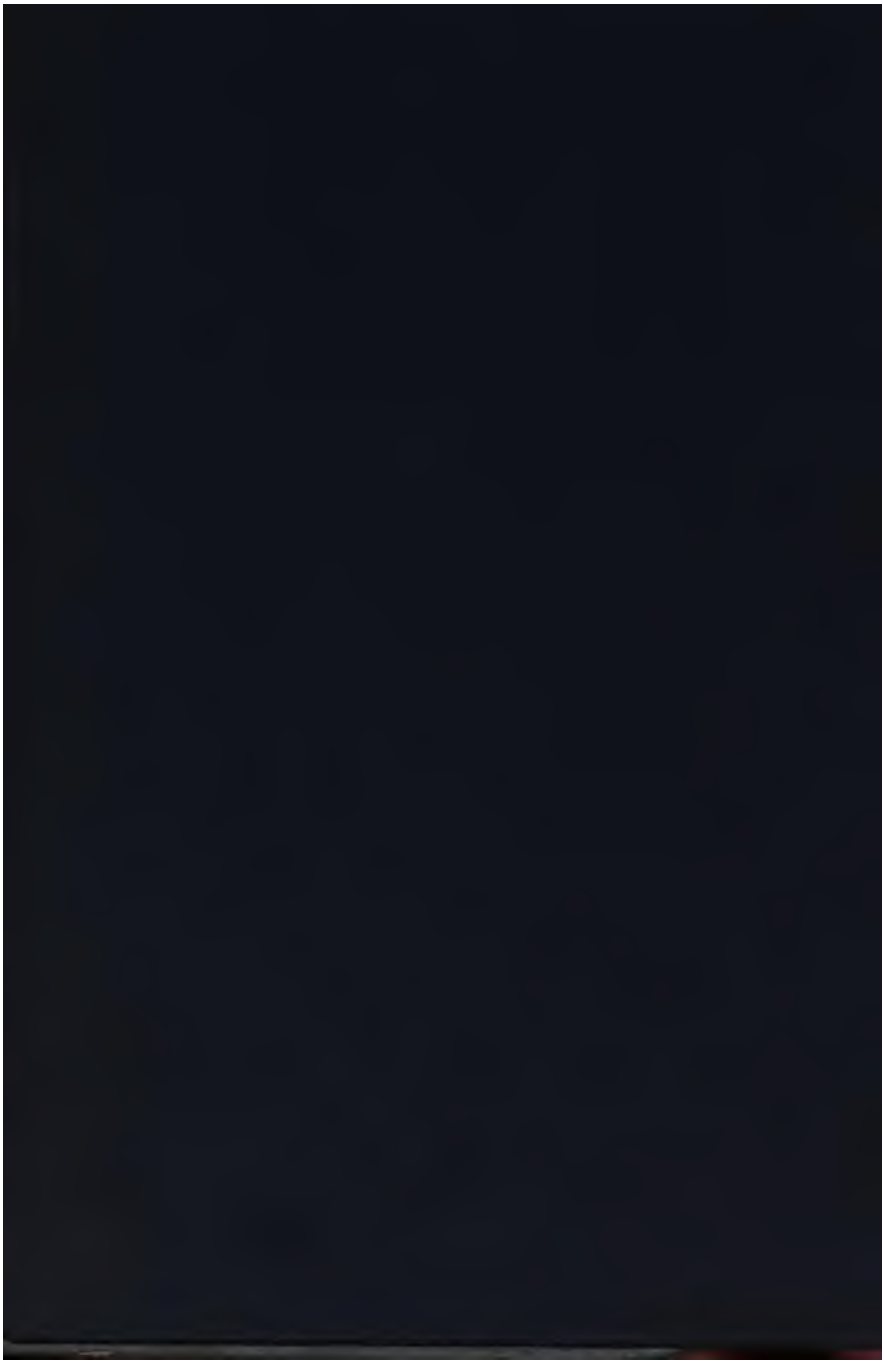
3d. By sealing up the testimony of Christ for the *guidance and instruction* of the Church.

If these things are so, it is manifest then that the Economies of the Son and of the Spirit, while they are separate and distinct, yet limit and complement each other. The Eternal Son had a special work given Him to do upon His coming into the world—He worked out the problem of man's salvation, and made salvation possible to all. Salvation secured, His work was done. He then withdrew within the vail into the inner sanctuary, and there He abides until He shall come again to judge the world. It belongs to the Holy Spirit, the Third Person of the Everlasting Godhead, to build up and fashion the Body after the model of the Head. He is to do this, not ambiguously, nor secretly, nor surreptitiously, but after the manner ordained by Christ Himself, for the edification of the Body. The Sacraments, in the well-known words of Hooker, are "extensions of the Incarnation." Both have reference to Christ, and both embody the Mystery of His Death; the Priesthood, whose grace and power come from the Holy Ghost, perform all their functions in the name of Christ, their Divine Head; the revealed Word rightly understood and interpreted is all of Christ—apart from Him it has no meaning. It is in vain that men separate Christ and His Church. Christ without the Church is a vain abstraction, an empty name. The *personal* work of Christ on earth is finished: it belongs to the Spirit to *apply* Christ's work and to make it *effectual*. The instrumentalities and agencies by which the Spirit works are no less divine, no less effectual for their end than the words and works of Christ for their end. Nay, they are

replete with a Divinity and a Power greater than the works of Christ in the days of His humiliation. Then He received the Spirit according to measure and degree, as His economic work required: now, as Head of the Church, He has had poured out upon Him the whole Fulness of God; and the members of the Body are partakers with Him in that Fulness. The economy of Salvation is no vain abstraction which overleaps the limitations of Time and Space, the two conditions of the present life. Faith does not apprehend a dead Christ of eighteen hundred years ago: but acting in the spirit of obedience, lays hold of heavenly mysteries in and through which the Holy Spirit reveals Christ to the soul. Through Sacramental channels Christ extends Himself in all the fulness of His Power: the Church is His Body, "the fulness" and complement "of Him that filleth all in all." His Priesthood and its power reach us through those who are by Him made Priests, and entrusted with power in His name. But if these things be so on the one hand, it is to be said upon the other, that neither the Church nor the Sacraments is invested with any heavenly power apart from Christ. It is only as they teach Christ and bring Him to remembrance that they are of any avail. The Spirit whose instruments they are is the Spirit of Christ. Sacramentalism, without corresponding instruction in the mystery of Christ, is a body without a soul: Evangelical teaching without instruction in the things of the Spirit is a soul without a body. The one sins against *Christ: the other* sins against the Spirit.

And as we must distinguish between the Economy of the Son and the Economy of the Spirit: so also we must make a distinction between the Head and the Members. As believers in Christ are accounted "perfect" (τέλειοι), notwithstanding their many actual transgressions, for the righteousness of Christ which is reckoned to them, so also in Christ the fallible is regarded as Infallible, the unclean as Holy, the harlot as a Virgin, the separated as One. In Christ, its Divine Head, the Church is Infallible: it is Infallible through the abiding Presence of the Spirit, who is to remain with it forever: it is fallible in its members; even the best authenticated Councils are not without alloy. The Church is Holy in its Head, and it is Holy in its members, as they are "partakers of the Divine Nature:" yet it encloses the bad as well as the good; it is the will of God that the Tares should mingle with the Wheat. The Church is torn and divided through want of Charity, and by the separation of East and West, Anglican and Roman; it is ONE by the Union of all Christians with the *One Head*, and through their all partaking of *One Spirit*. Although a Harlot, committing fornication with the nations, still the Church is the Lamb's wife, a pure Virgin in whose body undefiled spiritual children are continually begotten by the Holy Ghost.

Most wonderful of mysteries! To the carnal eye revealing nothing but strife, and division, and weakness, and infirmity, and want, but to him who hath eyes to see the Sacramental Mystery involved, full of Peace, and

replete with Unity, and endowed with Ghostly Strength, and quickened into newness of life, and possessing all things!

"O wondrous truth to fabling fiction given,
Of one that walk'd on earth and hid her head in Heaven;
Whose stature is eternity,
Her crown the living sky!
Or rather, like a spirit's love,
Whose form and mortal sense is all invisible,
Yet still around doth dwell and move,
Around, yet how we cannot tell:
Living in calm unknown to mortal birth,
And hiding oft her mission high,
And now appears to die away from earth,
Then suddenly
She filleth all the earth and all the sky,
Like lightning traversing the east and west
Clothing the inner soul with an ethereal vest.